THE PRIEST

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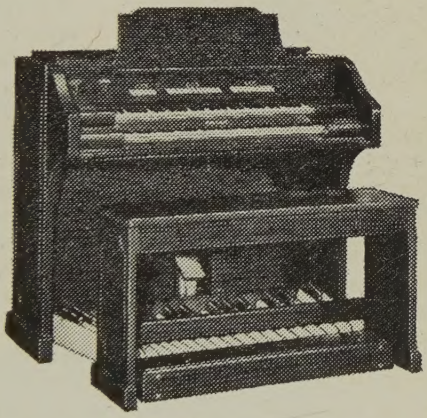

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Oremus Pro Pontifice Nostro Pio

ON March 2, our Holy Father will observe his seventy-third birthday; and, on the Feast of St. Gregory the Great, March 12, the tenth anniversary of his coronation as Supreme Pontiff.

It has been a magnificent reign. If, as his predecessor, Pope Pius XI observed, mankind is passing through "its darkest hour since the Deluge," the Holy Ghost has certainly raised us up a shepherd worthy of the challenge.

On this happy occasion then, we of **The Priest** join our prayer with that of the Universal Church:

"May the Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies. Amen."

Song For March

FATHER M. D. Forrest, M.S.C., of the Sacred Heart Mission Seminary, Geneva, Illinois, sends us the following translation of a song popular at this time of the year. We'll let you figure out its English title and the tune it should be sung to. Father Forrest tells us that the meter is not quantitative, but rather accentual, in order to suit the melody:

I.

Audisti tu, carissime, quid ferant undique?
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Nam lex crudelis prohibet gestare viride.
Napperio locutus sum, qui tensa dextera
Quaesivit de Hibernis et dilecta patria:
Cum viros atque feminas trucident, regio
Est omnium miserrima a nundo condito.

II

Colorem rubrum quoniam jubemur anglicum
Gestare, erit sanguinis effusi symbolum.
A capite trifolium avulsum proice,
At quamvis tritum pedibus florebit valide.
Vetare cum potuerit lex prata lepida,
Et vere sua arbores celarint folia,
Colorem dulcem auferam quem gero viridem,
Invictus tamen interim tenebo ad mortem.

20th Anniversary

WE'VE just had a note from Dr. John G. Bowen of the National Council of Catholic Men pointing out that March 19 is the 20th birthday of the Narberth Movement. It developed as an aftermath of the Smith-Hoover campaign.

Karl Rogers, father of the movement, died in the fall of 1942 and Mrs. Rogers has since been professed as a Visitandine in Richmond, Virginia.

Following Karl's death, headquarters of the apostolate were transferred to NCCM which has

THE PRIEST **MARCH, 1949** **VOL. 5, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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since fostered its growth to almost double its former proportions. We hope to have information at hand for our annual survey in a forthcoming issue.

In the meantime, may we ask our readers to size up their local editor with a view to laying the arm on him for free space—eight column-inches each week? Once the thing gets started, it runs along without any trouble to its sponsors, and it works wonders in the way of clearing up the atmosphere.

Complete details may be had by addressing Dr. Bowen at NCCM, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Art and Politics

A CURIOUS kind of inconsistency which has no doubt puzzled many a music lover is evident in the treatment accorded Walter Gieseking, who has been practically driven out of the United States after a riotous demonstration in front of Carnegie Hall.

Gieseking once played before Hitler—that we know. But we also know that he was cleared of Nazi charges by our own American Military Trial Board, that he was permitted (asked might be a better word) to play at concerts given for our boys overseas. We know also that he is judged as an artist of great renown, and only as an artist, in Europe—even in Paris, which once lay at a German conqueror's feet.

In the disgraceful New York exhibition the mob had been stirred up by Walter Winchell; but to

Continued on page 221

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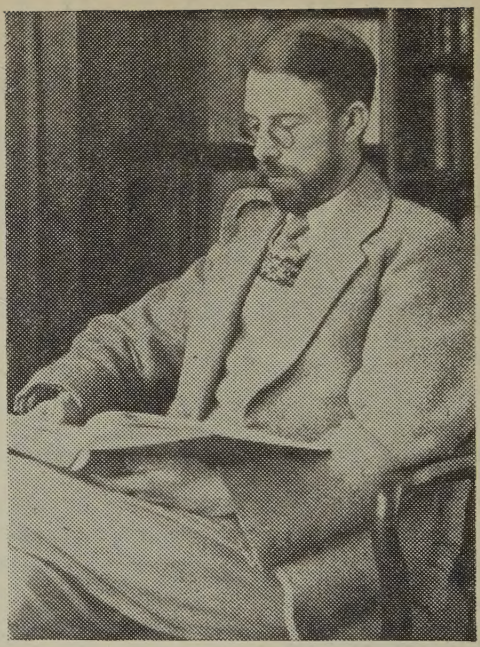

Christopher Dawson

All Christopher Dawson's books develop his central idea, that religion is the dynamic element in every civilization. In his new book, **RELIGION AND CULTURE** ($3.50) he applies this idea to Hinduism, Islam and the religion of ancient Egypt, and to the first origins of Law and Science. The book consists of the Gifford Lectures for 1947. (These are, roughly, the British equivalent of the Lowell Lectures at Harvard.) The only other Catholic ever asked to give these lectures was Gilson. Ready March 1st.

Father Martindale, well-known to be one of those rare travelers who really see what is there, not merely what they expected to see, recently spent two months in Portugal. **PORTUGUESE PILGRIMAGE** ($2.75, March 14th) is an informal account of his impressions of the countryside and people, with an occasional excursion into their history. Fatima, he says, is the heart of modern Portugal, but all the same he thinks its story has not always been best served by those most enthusiastic about it.

THE MAN MAINLY RESPONSIBLE

for the new movements to re-Christianize France, is, oddly enough, hardly heard of outside that country. Maisie Ward discovered on a trip to France that one name continually came up in every conversation; one man was quoted with affection and reverence wherever she went: Abbe Godin, author of *France, Pays de Mission.* In **FRANCE PAGAN?** she gives us first his life, then a translation of his book (which has sold 100,000 in the French edition), lastly, an attempt to estimate just how much has really been achieved along his lines. The most delightful things in the book, we think, are Maisie Ward's portrait of Abbe Godin, and his portraits of his young converts from paganism—ready to convert the world (if only they may use their fists!) but in the meantime a source of acute embarrassment to their pastors, and a scandal to the rest of the faithful. . .

Caryll Houselander's new book **THE PASSION OF THE INFANT CHRIST** ($1.75, March 7th) is a March choice of the Catholic Literary Foundation and will, we suspect, be *the* Lenten reading book this year. Its theme is the redemptive childhood of Christ; the kind of spirituality, she believes, that our tired and discouraged world most needs.

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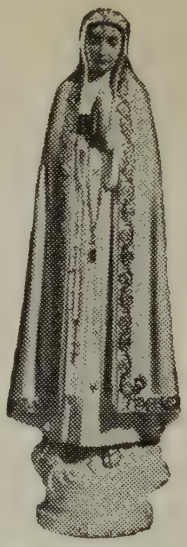

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VOL. V MARCH, 1949 NO. 3

Editorial Comment

"Time Has Passed Since Potsdam"

SOME of us have gone all out for Franco; some have gone all out against him; not surprisingly and perhaps as an inevitable result, some—despairing of the truth in a welter of charge and counter-charge—have grown cautious, reserving judgment. Notwithstanding the old, old canard about the Catholic Church in politics, Catholics as usual have been divided.

The Partisan Review thinks it has discovered two Catholic parties, a pro-Franco Jesuit and an anti-Franco Dominican faction. More relevant and more credible evidence of the principle *in dubiis libertas* is the Correspondence Section of our own Catholic papers. Not too long ago a professor of philosophy fairly shrieked at the editor of the Boston *Pilot:* "Your cowardly and treacherous editorials against General Franco prompt me to call for public prayers on the part of loyal Catholics for the protection of the most gallant soldier of Christ in our times . . . ." We were delighted at the editor's calm rejoinder, "Franco is an item of current history. He is not an article of faith. The emotional partisans of General Franco and his equally emotional critics, both so passionately sure of their 'facts,' add heat to the discussion but small light." Amen!

Of course it would be far more pleasant to dodge the controversy, to return to the proverbial Ivory Tower, to shut out the din of battle and to recapture the calm of a bygone era. But Spain has again become a vital issue; again the problem turns about the question of Communism, this time not within but without her borders.

Sickly Thought

For that matter, there is no dodging controversies today; less than ever before it would seem is there a place for splendid isolation. Your so-called liberal, whose liberalism consisted largely of inaction born of indifference or confusion, who was kind

towards your opinion only because he was so unsure of his own, that liberal finds himself in a quandary today, caught between opposing forces which are terribly intolerant of his indecision. The modern Hamlet, his native hue of resolution sicklied o'er with the pale cast of thought, is a shocking anomaly. The times demand action and brook no delay. Specifically—something must be done about Spain.

Taking our cue from the newspaper quoted above, we shall try to consider Franco and Spain. Franco and Spain together, as an item of "current history." Going still a step further, we shall try to consider them from the viewpoint of what is now erroneously called "realism," that curiously and today characteristically immoral attitude (certainly not our own!) which would divorce politics from right and wrong, making political success an end in itself. We shall range ourselves on the side of the many modern Machiavellians for whom might makes right. We shall somehow, with an effort and a wrench, twist ourselves round to that alien position where mass-bombing of civilians and total warfare become legitimate because expedient, where anything goes provided only it really goes.

Hue and Cry

What brings up this whole discussion is the rather solid evidence that our State Department is seriously considering a change of policy with regard to Spain. A hue and cry have immediately gone up from the same old gang against any relaxation of our de-facto hostility, that hostility which has led us to keep Spain out of the United Nations and has cut her out of the provisions of the Marshall Plan. We shall make only one easy assumption: that a government which has sponsored a Marshall Plan for the democratic rehabilitation of the world (and is even now pondering a North Atlantic Alliance linking us with Canada, Great Britain, France, Belgium, The Netherlands and Luxembourg for a concerted defense against "aggression") thereby manifests its full awareness of the immediate threat of Communism and the immediate need of help from anti-Communist nations. We shall ask only one question: Why, instead of alienating her, haven't we enlisted the aid of Spain?

Facing Facts

We must first of all keep in mind that it is the proud boast of the "realist" that he above all others can appraise a situation precisely because he uncompromisingly faces facts. Because he is unafraid of facts, utterly without presuppositions, particularly of a theological nature, he alone can dig them out. As Thomas Huxley once said of his ideal scientist, he sits down before nature like a child. But, of course, his conclusions are utterly mature!

What are the "facts" he has gathered on Spain? Here unfor-

tunately we find not fact but the most arrant kind of wishful thinking.

He would erect standards for this poor little country which can barely be met by our own. He tends to forget that Spain would be poor, Franco or no, as many small nations are poor today; that Spain as well as many another country has fallen victim to international factors far beyond her control. He talks as if replacing Franco would restore her to the splendors of the days of their Catholic Majesties Ferdinand and Isabella, whom, of course, he also dislikes, but whose power and prestige he feels his dream government would easily rival.

He appears to know nothing of the perilous course of pre-Franco history in Spain; and, where the trained observer fears to tread, he rushes in with light-hearted abandon. Yet Spain has rarely had good government. Even in the immediate past, of which he seems unconscious, the Moroccan War which brought about the dictatorship of Primo Rivera and the eventual if delayed abdication of Alfonso, was set in a context of confusion, rivalry, class hatred, oppression, and suppression. There have been not one but three military dictatorships in Spain since 1868.

Spanish Failure

Sir Samuel Hoare in a book he calls *Complacent Dictator* speaks aptly of "the Spanish failure to achieve community of thought and action between the government and the people." Carlton Hayes agrees on the basis of his experience that the supreme individuality of the people is "especially in political matters a vice. They simply couldn't or wouldn't think alike or act together. And everyone was so sure he was right that he was apt to be intolerant of dissent or opposition. Compromise was alien and unpopular."

Providence, it seems, did not intend good government for Spain. Or at least that is the tenor of the following story Spaniards tell on themselves.

When Ferdinand III, who had freed Seville from the Moors, died in great repute, legend has it that, by-passing Purgatory, he went straight to Heaven where, further favor, he was asked by Our Blessed Mother what he would wish for beloved and loving Spain.

"A fine climate."

"Granted," said Our Lady.

"Brave men and women."

"Granted."

"A fertile soil."

"Certainly."

"Oil, wine and garbanzos."

"Granted."

"And a good government."

"Nay," replied the gracious Lady, at this juncture, "that boon can never be conceded; for then the very angels would leave Heaven for your country."

But granted that our "realist" is ignorant of the past, where does he get his current information? Mostly from what Rita

Hume calls "the Ten-day Journalist" who rushes in and out with startling revelations. Her own experience was that "persons most qualified to do so will not venture a guess about what will happen next." She points out, too, but not to him, "Spain is a country of such diversified elements that anyone who comes here with a specific axe to grind can find almost anything to support his opinion."

Loud-Mouthed Publicists

He often enough falls victim to these axe-grinders, too. So almost did the American State Department itself, its delicate negotiations through Carlton Hayes being nearly wrecked by the loud-mouthed publicists at home. Our then ambassador writes, with understandable regret, of "a group of journalists who compensated in noise and fury for what they lacked in numbers and knowledge."

Their sources?—"First, Spanish Republican or Communist refugees who wanted the United States to help them get back to power in Spain; second, American Communists and 'fellow-travelers' who took their cue as usual from Moscow." One group served narrow factional aims, whatever their merits; the other was a tool of Russia; neither paid attention to vital American and allied interests.

This is indeed a strange kind of realism. For our part, we prefer Franco's

Looking at the matter calmly and dispassionately, it now appears that, call him whatever else you like, Franco knows a thing or two about the political world. If it be objected that he is nothing but a hard-headed, hard-hearted politician himself, let it be remembered that we are talking about "realism."

We can now see that Franco enjoyed clearer vision than more than one man hailed prematurely as a great leader. During the height of the hostilities, he outlined for Carlton Hayes the theory of "three wars": one was between the allies and the German - Italian bloc, towards which he claimed a kind of neutrality tipped in our favor; and another, the Pacific War, he hoped we would win, and in this he was willing to co-operate; the third, he said, was the defeat of the Axis, for Communism would seek to dominate the entire continent, would dominate it de-facto. "Oh, my prophetic soul!"

In Good Faith

To this, Hayes, as almost any one of us then, answered that democracy "would prove to be the eventual choice of the great majority of the masses of people everywhere." No answer at all, for it was predicated, though in good faith, on the assumption that a post-war world was to have the blessed privilege of self-determination.

True, the Atlantic Charter regarding the United States and Great Britain expressed what it called a "desire" to see "no territorial changes that do not ac-

cord with the freely expressed wishes of the people concerned." This turned out to be no "desire" at all but, rather, what theologians call a *velleitas*, a vague prompting, an ineffectual low-grade wish that dies aborning.

The Charter likewise proclaimed its respect for "the right of all peoples to choose the form of government under which they will live," a fine high-sounding bit of froth equal in effect to the complementary piece got off by Stalin: "We have not nor can we have such war aims as the seizure of foreign territories or the conquest of other peoples . . . We have not nor can we have such war aims as the imposition of our will and our regime on the Slavic and other enslaved peoples of Europe who are awaiting our help. Our aim is to help these people in their struggle for liberation from Hitler's tyranny, and then to accord them the possibility of arranging their lives on their own land as they see fit, with absolute fredom." (Yes, he really said that!)

Fabulous Empire

It was likewise Franco, the realist, speaking when he tried (in vain) to enlighten Sir Samuel Hoare about the prospects of a Germany occupied by Russia: "Will not the major peril to the Continent and England be Sovietized Germany which will distribute to Russia its secrets and manufactures of war, its engineers, its technicians and specialists, giving them the opportunity to create a fabulous empire from the Atlantic to the Pacific?" As for Central Europe, he predicted only too accurately, "We can be sure that Communism will reign supreme in these nations after the occupation."

Perhaps he foresaw also the disastrous Morgenthau Plan, implying in his warning, "If Germany did not exist, Europeans would have to invent a Germany and it would be ridiculous to think that Germany's place could be occupied by a federation of Lithuanians, Poles, Czechs, and Romanians, which would be rapidly transformed into a federation of Soviet States." Space forbids our quoting Hoare's reply, the expression of his vapid optimism. One can scarcely credit him with believing it himself. (The major part of the text of both letters, Franco's and Hoare's, can be found in the Brooklyn *Tablet* for October 23, 1948.) In any case, Franco has called the turn.

But by sheer dint of repetition, the American people have concurred in ignoring both him and their own real interests. They have gone so ridiculously far that they have even looked with the aid of foreign (not rose-colored but red-colored) glasses at Spain as a threat to their own welfare. When a quarter of the world's population and a fifth of its territory have fallen under the sway of Russia, they lie awake nights worrying about the threat of tiny

Spain to the world's peace. And, one might ask, what peace?

The Raging Bear

It is the old story of the elephant and the mouse: the elephant afraid of the mouse but munching his peanuts in elephantine calm while a raging bear tears down the main tent. Of course it doesn't make sense —except to the few behind the scenes who are managing the whole farce.

If there is any reason to be afraid of Spain (and there is, on second thought) it is rather in spite of Franco. The question that should rather exercise us is, what would happen to Spain without Franco? Prescinding entirely from the issues involved in discussing his own status as dictator or liberator or what, one should not fail to consider the alternative of a Spain without him and his established government; the important word being *established.*

Some argue, it seems to us most naively, that, on the supposition of Franco's entire wickedness, he is furnishing a great impetus to Communism; that to "liberate" Spain from Franco would be the first and greatest blow against Communism. This is to suppose, in an innocence whose beauty is marred only by its complete lack of a sense of reality, that social justice would then be allowed to flourish all unimpeded and that all the natural and supernatural virtues of the Spanish people would immediately spring into full and luxurious bloom.

Has one never heard of the manifest strategy of Communism throughout the rest of the world, of Red intervention and Red infiltration and Red double-dealing and dissimulation? The political vacuum produced by the downfall of the de-facto government would be filled immediately.

Lenin on Spain

Russia has always wanted Spain. Guided by the type of realists we have described already, Russia knows what Spain is worth in the over-all picture of world politics. It was Lenin who first predicted, as he looked over the map and drew up his blueprint for conquest, "There will be the next Communist state in the world." (And it would have been if our puny partisans had had their way.)— Russia, he saw, cannot control the Aegean and the Mediterranean without first controlling Spain and Gibraltar.

Shall we be less wise? We have already sought vigorously to offset Russia in Turkey and Greece; shall we now throw away the most important part of our international defense by neglecting Spain? Shall we shut in our own face the gateway to Western Europe? Spain actually managed to remain neutral in the last war, though her neutrality was an impediment to Hitler (as Goebbels raved) and an advantage to us (as Church-

ill recently confessed); but she cannot remain neutral in the event of another.

Said Jim Farley a few months ago: "It is not a matter of whether we agree with the politics within Spain. It is simply a matter of whether Spain is essential to the security of the democracies, and any military man will tell you that it is." There is realism in a few words.

Said Mr. Churchill, "It is a great mistake to allow legitimate objections to Franco and his form of government to be a barrier at this time between us and a country with whom we have many natural ties. It is folly." Here is realism again, mixed in with a little rueful hindsight, for Churchill adds, "It is true that I agreed at Potsdam that Spain should not be invited to join the United Nations, but I said that in hope of obtaining full Russian cooperation in a real instrument of world peace. *Time has passed since Potsdam* (italics ours) and we have now a different relation with Russia." Different indeed in one sense, but in its fundamentals absolutely the same; only now we are more generally inclined to recognize how things really stand.

As we write this, the reports reach us that Spain is in dire need of help. Leigh Hunt claims that "The entire Spanish economy is on the verge of collapse." We are rather inclined to credit him, for his reputation has never been that of a pinko. We are more inclined to credit his recommendation that immediately we instigate a policy of economic co-operation, that Spain should be offered Marshall-Plan assistance, that we help her to help ourselves.

Let's help the Fascist Franco against that great Democrat Stalin. Let's help "totalitarian" Spain against "Free" Russia, "Free" Yugoslavia, Poland, Romania, Hungary, Czechoslovakia, Bulgaria . . . Well, then, let's be realistic or something consistent, in God's name! We need Spain.—G. J. G.

Contrasts

In the Belgian Congo in an area of a little over nine hundred thousand square miles, there is a Negro population of ten and a half million of which three million are Catholic.

In Southern United States in an area of eight hundred and twenty thousand square miles there is a Negro population of over nine and a half million of which some two hundred thousand are Catholic.

In the whole United States Negroes rate as follows:

Unchurched: 7,670,000
Protestant: 5,000,000
Catholic: 330,000

Japan's Vincent de Paul

Edward DePersio, S.S.C.

St. Joseph, St. Vincent, and Father Steinback

THIS is a story about St. Joseph, St. Vincent de Paul, and a modern crusader of charity, Father Leo Steinback, M.M. It's a story that began three years ago, when a ship docked in Yokohama harbor in Japan, a ship that brought Father Steinback from America.

It was the first boatload of civilians to post-war Japan and presented a little problem to the Army officials at the dock.

"What are we supposed to do with civilians?" they asked themselves.

Handling Army personnel was easy; each had his traveling orders, and arranging transportation for them was mere routine, but here was a priest with a trainload of canned milk and soup, and he wanted to travel 300 miles to Kyoto where he was assigned to work.

"What are we going to do with him?" the Army officials asked themselves for the hundredth time.

But Father Steinback wasn't worried. The feast of St. Joseph was near and he'd find a way. The Army, with typical shortsightedness, made no allowances for the intervention of the great saint, but was undoubtedly strongly prompted and directed by him. Out of a clear blue sky, they suddenly decided to give the priest the loan of a freight car on which he could pack his boxes of relief goods for the poor of Kyoto.

Happy as a child with a new set of electric trains, Father Steinback piled his crates on the freight car, it was hitched to an express going to Kyoto and arrived there on March 19th, the Feast of St. Joseph.

"He sure is a great Saint!" remarked Father Steinback to me a few days ago, when he told me of the event in his little rectory in Kyoto.

"Where's your home in the States, Father?" I asked.

"In Chariton, Iowa," he replied.

"Where?" I asked, not being familiar with all of Iowa's prosperous towns.

"In Chariton," he repeated. "You spell it like 'charity'."

Without realizing it, he was giving me the clue to the rest of what he had to say, because charity, Chariton, and Father Steinback have a common denominator.

Kyoto, Japan, is a city of some one million people, it is a place where small industries thrive, it is the home of the famous Kyoto weaving method and the former Imperial City. Because it is a city of importance, the U.S. Army has moved in, taking over a number of the

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The writer edits "The Far East."

better buildings for their personnel, including Kyoto Hotel on Kawaramachi Street. Two blocks down from Kyoto Hotel on the same street is St. Francis Xavier Parish, and here in the little bungalow-type rectory you will find Father Steinback —a very, very busy man, tall and thin, with a slight pallor in his cheeks and with some fifteen years of missionary work to his credit.

"What Are These Among So Many?"

Father Steinback walked the streets and saw in the dirt-strewn alleys a great many poor people whose children were dressed in rags and suffering from malnutrition. In his store room were cases of canned milk and soup. He decided at once that St. Joseph would be very happy if these cans were distributed to the deserving poor, so he went home and started a relief agency. But when he looked at the thousands of poor Japanese in the city and the comparative handful of relief goods at his disposal, he was tempted to ask, like the disciple in the Gospels, "What are these among so many?" but he knew there would be other supplies when his were exhausted. . . only he must go out and look for them.

His next move was one activated by the realization that the Japanese, when not misguided by a crew of evil-minded militarists, are a race of kind, generous people, willing and anxious to help their fellowmen. Working on this principle, he accomplished something that was never done in Japan before. The real problem of poverty, he reasoned, is in the city; the country people, while not rich, have enough for their needs and some to spare.

Climbing into the jeep, he drove into the country districts around Kyoto to see if he could convince the village folk to give him some of their products for the starving city's poor. This was a new idea, it was an ambitious program, almost too ambitious, but strangely enough it worked!

Overpopulated Japan is dotted with thousands of villages. Usually in each village there is a special occupation; in one you will find farmers, in another coke-manufacturers, in another still porcelain-makers, and in the coastal villages fisher-folk. All the workers are united in associations like the ancient guilds, the president of the guild often being the mayor of the village.

Jeeping into one of these villages, Father Steinback asked where the guild-chief lived. Finding out, he drove up to a small house of unpainted wood, with sliding windows and doors and a tile roof. The guild-chief is at home and Father says to him, "I'm a Catholic priest from Kyoto. As you know, there are thousands of starving Japanese in the city, and I wonder if you good people would

give me some of your vegetables to be distributed among these poor!" He waits anxiously. The shrewd Japanese guild-chief, in his grey kimono and wooden shoes, a keen appraiser of humanity, stares at the priest.

"It Can Be Arranged. . ."

"You are from Kyoto and want to help the poor," he muses. He has heard of them, and like many of his fellow-Japanese, he is anxious to help them, but previously there was no agency that could be trusted whole-heartedly. Japan's black-market is a fearfully thriving institution. Then he adds, "Yes, I think it could be arranged. How much do you want?"

Father tells him, "As much as you care to give"—and learns that each family in the village will turn over ten pounds of vegetables.

Father is amazed. He thanks the guild-chief and tells him that a truck will call for the vegetables later. He drives home a little dazed by the tremendous possibilities.

Back in Kyoto, he sits down in his rectory and works out a plan. Charity on a large scale, he sees, is a definite possibility, but how to organize it? How to prevent it from becoming a racket? In a city of a million people, how can you tell just who needs help and who doesn't? You can't go around to every family and yet you don't want to miss anyone who is really in need. Father Steinback decided to make further inquiries.

He learns that in Kyoto is a relief organization run by a group of honest business men who devote their valuable time free to help the poor. They tell him that there are about 10,000 families in Kyoto in dire need. They have gone through the whole city and know where each family is; they can give Father a list.

Father Steinback goes back to his rectory to work out the details. First, he must make the village people have implicit confidence in his honesty, because they are the source of supply. He must show them that he is willing to invest something himself in this relief work. He decides to send to the States for a hundred tons of rice, distribute this as a gesture of his sincerity and then let the movement be an entirely Japanese affair, with no outside help.

1200 Families Weekly

It takes many weeks for the precious bags of rice to arrive in Kyoto from the States, but eventually they come. In the meantime, Father figures that each week he will be able to take care of 1,200 families of the 10,000 in need, so that every two months he will give something to each family. He has tickets printed and turns these over to the Japanese relief workers to give to the families whom they have investigated.

Each Saturday afternoon they will come to St. Francis Xavier Church on Kawaramachi Street to receive in turn what Father Steinback has begged for them.

Today, the movement is in full swing. Long since, the bags of rice that came from the States have been distributed. All relief goods come directly from the Japanese themselves. Everyone, pagans and Christians, for hundreds of miles around Kyoto know of his work. He has won the confidence of all. Each week, he climbs into his jeep as he did that first day and visits three of the many villages surrounding Kyoto. It is always a thrilling experience, as he never can be sure of what he will receive. He figures that there are enough villages in the area to enable him to beg something from each only once a year.

The contributions from these villages are sufficient to enable him to give something to 1,200 families each Saturday afternoon. An average weekly ration to each family would be about ten pounds of vegetables, a bundle of coke, firewood, several pounds of fish and an article of clothing. This is more than one person can carry, so the poor come with one or two of their children to bring home the good things the priest has given them.

At first, Father Steinback ran into the problem of how to bring the donations from the villages into Kyoto. He visited a Japanese trucking company, explained his problem, and asked if they would help. They were only too willing to do so. The generosity of their offering is appreciated when you consider how scarce and valuable gasoline and tires are in Japan and what a precious thing a truck is! As the work advanced, Father Steinback thought it was too much to ask a trucking company to sacrifice one of their trucks each week, so he visited other Japanese trucking companies, and five of them now send trucks in turn.

"A Very Wonderful People"

When I asked Father Steinback if any of the guild-chiefs ever refused to help, he answered:

"Yes, occasionally they do, but almost invariably they are embarrassed, and later send in word that they want to give something. . . the Japanese are a very wonderful people."

Then he tells how charity blesses those who give. One fishing village he visited told him they didn't have anything to send, but that if fishing got better they would contribute what they could. A short time later, they sent him a telegram saying that they were shipping 1,600 pounds of sardines. The fishing continued to be so good that shortly afterwards they sent in word that they wanted to make another contribution.

One day, someone told him that it would be a good idea to go to the guild-chiefs of the

porcelain-makers to try to get bowls and other bits of porcelain for the poor. He thought this an excellent idea and went to visit the guild-chief.

"Do you know of the charity work we are doing at St. Francis Xavier parish through the St. Vincent de Paul Society?" he asked.

"Do I know about it?" replied the Japanese. "I'm wearing a pair of your pants!" Then he continued, "Several months ago, we were very poor. I was too ashamed to go and ask for a pair of pants, so I sent one of my daughters. It is a very good pair of pants and has worn well. How much porcelain do you think you can use?" This is a story often repeated.

Under St. Vincent's Patronage

Father Steinback modestly takes no credit for the success of the project himself. He has dedicated it to St. Vincent de Paul, a good friend of St. Joseph, and he knows it will prosper. It is one of the modern miracles of Japan! Father Steinback says humbly, "The project doesn't need me any more; even if I weren't here it would go on."

Forty people of his parish come each Saturday afternoon to help distribute the goods to the poor. Once an Army Major, a non-Catholic, was driving down Kawaramachi street on Saturday afternoon, saw the line and decided to investigate. When he saw what was going on, he rolled up his sleeves and helped move around bags of potatoes.—"It made him happy," said Father Steinback, "and he came back again to help."

Some G.I's, too, saw what was being done, and they also decided to help. They had the use of any Army truck for recreational purposes. Their "recreation" each Saturday was hauling relief donations for Father Steinback, but unfortunately this didn't last long.

Non-Catholic elements heard about the relief work, and, with practiced bigotry, reported the matter to the U.S. Army officials, hinting that the good priest must be dealing in the black market, buying produce from the villages and selling it at high prices in the city. The Army was forced to check the matter and sent a fleet of investigators to see Father Steinback. The priest turned the whole matter over to them, telling them to go into it as thoroughly as they wished. They examined the whole business from beginning to end, then apologized for the trouble they had caused and quietly departed. They said they had only one objection, they would have to ask the G.I.'s not to use the Army truck for unauthorized purposes.

Now, unimpeded, the work goes on. Father Steinback declares definitely that this is not a plan to make "rice"-Christians. Some of the poor people ask to join his catechism classes, but he informs them in clear terms that their becoming Catholics

will not change the distribution of relief goods. They will not get more because they become Catholics and, if they are later discovered to be in a position where they do not require help, they will be taken from the list. Father Steinback is not out to convert a few, he wants to convert the whole of Kyoto City and feels that now is the time to do it.

When I got on the Tokyo-bound train out of Kyoto, I felt that I was leaving behind a truly apostolic man. He was proving to the world that all people are good if you only give them half a chance to show how good they really are, and that the Japanese are among the best. Given Catholicism, Japan could easily rejuvenate the shabby, decadent, modern man.

The Sacred Soil of Maryland

Jerusalem and **Joppa** in Harford County; **Salem**, Dorchester; **Templeville**, Queen Annes; **Bethlehem** in Caroline; **Hebron** in Wicomico; **Bethel**, Frederick; **Bethesda**, Montgomery; **Olivet** in Calvert; **Calvary** in Harford; **Eden** in **Somerset**; **Paradise in** Baltimore.

Goshen in Montgomery; **Shiloh** in Carroll; **Mt. Olive**, Carroll; **Mt. Ephraim**, Wicomico; **Damascus**, Montgomery; **Solomons**, Calvert; **Westminster**, Carroll; **Abbey Point**, Harford; **Dunkirk**, Calvert; **Muirkirk**, Prince Georges; **Chapel** in Talbot; **Church Creek**, Dorchester; **Churchville**, Harford; **Church Hill**, Queen Annes.

Pope's Creek, Charles; **Priests Ford**, Harford; **Monkton**, in Baltimore; **Bald Friar** in Cecil; **Bishop** and **Bishopville**, both in Worcester; **Bishop's Head** in Dorchester; **Elder** in Garrett; **Eldersburg** in Carroll; **Parson**, Queen Annes; **Parsonville**, Wicomico.

St. Marys, **St. Margarets**, **St. Inigoes**, **St. George**, **St. Catherines**, **St. Clements**—all St. Marys; **St. Anthony**, **Mt. St. Mary's**—both Frederick; **St. Augustine**, Cecil; **St. Martin**, Worcester; **St. George**, **St. Helena**, **St. Denis**—Baltimore; **St. Peters** in Carroll; **St. James** in Washington; **St. Michaels**, Talbot; **St. Leonard**, Calvert.

Loretto, Somerset; **Rosaryville**, Prince George; **Havre De Grace**, Harford; **Trappe**, in Talbot; **Hollywood**, St. Marys; **Holbrook**, Baltimore; **Providence** in both Baltimore and Cecil.

Kent has virtue in **Love Point** and **Gratitude**.

Anne Arundel and Allegany lack religious names.—**St. Vincent's Notebook, Baltimore.**

A Dead Priest Can't Take A Mass Stipend

Kenneth R. O'Brien
Mr. Daniel E. O'Brien

A case at law involving stipends

ZELIE COLBURN, a resident of Los Angeles, California, died on February 16, 1944. Her husband had predeceased her and they had no children. About a year before she died, she had made a will. She was worth approximately $8,000. She disposed of her property in an intelligent manner. No one contested the probate of her will.

She first directed her executors to pay her debts, including the expenses of her last illness and her burial expenses. Thereafter her will provided:

"3rd. I give and bequeath the sum of Two Hundred Dollars ($200.00) to the Priest in charge of the Roman Catholic Church of which I shall be a communicant at the time of my death for the purpose of saying Masses for the repose of my soul. I am presently a communicant of Saint Ignatius' Church in Highland Park, Los Angeles, California."

By the fourth clause of her will Mrs. Colburn bequeathed to a woman companion the sum of $500. The residue of the estate she gave to her two sisters, in equal portions. She appointed as executor of her will the Security First National Bank of Los Angeles.

The Bank proceeded in due course to have the will allowed by the Probate Court of Los Angeles County and took all the necessary steps to close the estate as soon as possible. On November 24, 1944, the Bank filed its Final Account and sought from the Court a decree approving this Account and ordering distribution of the estate in accordance with the provisions of the will, including the bequest "to Patrick O'Donoghue for the purpose of saying Masses for the respose of the soul of the decedent, Zelie Colburn, the net sum of $200."

The Bank set forth in its petition the following:

"Your executor . . . alleges that decedent . . . at the time of her death was a communicant of . . . Saint Ignatius' Church and that the priest in charge thereof at the time of her death was and is Patrick Donoghue.

"Your executor alleges that said Patrick O'Donoghue is entitled to distribution in the net sum of $200 for said purposes."

On December 15, 1944, the Probate Court made its decree, *inter alia*, "to Patrick O'Donoghue, for the purpose of saying Masses for the repose of the

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The O'Brien's, father and son, have been collaborating in this series on civil-canonical entanglements.

soul of the decedent, Zelie Colburn, the net sum of $200."

Father O'Donoghue Had Died

Subsequently the Bank prepared to distribute the bequest for Masses. Father O'Donoghue had died on October 9, 1944. He had made a will and had named a priest, Rt. Rev. Thomas O'Regan, as executor thereof, in compliance with the statutes of the Archdiocese of Los Angeles. Father O'Donogue's will was duly probated and Monsignor O'Regan was appointed by the Court as executor. Erroneously believing that Father O'Donogue was still alive, the Bank, on January 13, 1945, made out a check, payable to "Patrick O'Donoghue," in the amount of $200, and mailed it to his rectory. On the face of the check and directly under the name of the payee was the following:

> "Payment per Court Order settling final a/c. Estate Zelie Colburn, Dec'd, for the purpose of saying Masses for the repose of the soul of said Zelie Colburn."

Shortly thereafter the Bank-executor was advised by attorneys for Father O'Donoghue's executor that the check had been received and that, in view of the fact that Father O'Donoghue had died, the check for $200 would not be deposited to the Estate of Father O'Donoghue as an asset, by the executor, but would be deposited in a special account of the attorneys, pending the filing by them in the Probate Court of a request for instructions as to its disposition. The endorsements on the check were as follows:

"Thomas O'Regan

Executor of the last
Will and Testament of
Patrick O'Donoghue
Deceased

For deposit

Pay to the order of
Head Office
First Trust & Savings Bank
of Pasadena
Riccardi, Webster & Donahue
Special Account."

Obligations Under Church Law

Then Monsignor O'Regan proceeded to explore his obligations under canon law and the statutes of the Archdiocese of Los Angeles. Under the latter, the Mass stipend for a low Mass to be said and applied at the convenience of the priest-celebrant is $1.00, and thus Mass stipends of $200 would require the saying and application of 200 such Masses.

Father O'Donoghue, in the nature of things, could say none of those 200 Masses. Being dead he could take no title to the $200 or any part of that sum.

Monsignor O'Regan, as executor, could take no title to the money for the estate of the deceased priest. A gift for Masses is always on the condition precedent that the Masses be said

and applied as requested by the donor. The Church is ever solicitous that Mass stipends (in cases where the Masses have not been said and applied as requested and consequently the Mass stipends have not become the absolute property of the priest) do not become intermingled with other property really owned by the priest, so that a danger is created of their going into the hands of beneficiaries under the will of the priest, or to his heirs at law if he dies without a will, as if they were assets of his estate. A statute of the Archdiocese of Los Angeles especially warns clerics to see to it that money entrusted to them, by virtue of their office as priest, such as Mass stipends, be not lost by being commingled, after death, with property rightfully a part of their own estate.

A bequest for Masses is not like an ordinary legacy to a layman. If the bequest for Masses in the will of Mrs. Colburn were a legacy, not conditioned upon the saying and application of the Masses as requested, title to the $200 would have gone to the beneficiaries under the will of Father O'Donoghue, or to his heirs at law if he had died intestate, or to his creditors if his estate were insolvent, and no Masses would have been said and applied for the repose of the soul of Mrs. Colburn.

She had not made Father O'Donoghue her legatee. The bequest for Masses had not created a trust, as that term is used in the secular law. Technically speaking, Mrs. Colburn had made her executor, the Bank, a donee of a power of appointment. In more simple language, the Bank was authorized and directed to make offerings of $200 to an indefinite priest or priests for the saying and application of 200 Masses for the repose of her soul, which offerings, like all Mass stipends, would go only to priests to be used for their support.

Suppose Mrs. Colburn had said in her will: "I give to Richard Roe, undertaker of Los Angeles, $200.00 for funeral services as advertized by him in the Los Angeles *Times*." Now suppose that Richard Roe went out of business a few hours after Mrs. Colburn had died. Would her executor be authorized to select another undertaker? Or would she be deprived of the services of any undertaker? Would the executor be authorized to pay $200.00 to such other undertaker with the request that services similar to those advertized by Richard Roe be rendered? There seems to be no reasonable objection to the exercise of this power by the executor. There should be less objection to carrying out the wishes of the testator for Masses for the repose of his soul where his recommended priest had died before the saying and application of the Masses as requested.

The Phrasing of the Petition

The attorneys for Father O'Donoghue's executor, decided

to file the petition for instructions in the Probate Court of Los Angeles County, in form, substantially as follows:

" . . . the Security-First National Bank . . . on . . . the 6th day of February, 1945, disbursed to Rev. Patrick O'Donoghue . . . $200.00 . . .

" . . . said Patrick O'Donoghue, deceased, was on the date of his death . . . a duly ordained priest . . .

" . . . under the . . . laws . . . of the Roman Catholic Church, the obligation of offering Masses for the repose of the soul of a decedent is one to be discharged either by the priest named as the offeree of sums devoted to the said purpose, or by a priest nominated by him, and that by the rules . . . of the Roman Catholic Church, no priest, nor anyone on his behalf, may accept offerings for Masses without assuming the responsibility for the offering of such Masses.

" . . . said . . . $200.00 has been received by your Petitioner as the Executor of the . . . will . . . of . . . Patrick O'Donoghue . . .; but . . . your Petitioner . . . states that properly said sum should not constitute an asset of the estate of . . . Patrick O'Donoghue, but . . . should be paid to the present priest of Saint Ignatius' . . . Church . . . for the purposes . . . described under the . . . will . . . of . . . Zelie Colburn . . .

"Wherefore, Petitioner prays for instructions . . . with respect to . . . $200.00; that an order be made directing Petitioner to pay said sum to the priest of Saint Ignatius' . . . Church for the uses . . . requested in the . . . will . . . of Zelie Colburn."

On May 22, 1945 the Superior Court of the County of Los Angeles rendered a decree ordering the executor of the Estate of Father O'Donoghue to make an offering of $200 for Masses for the repose of the soul of Zelie Colburn to the then pastor of Saint Ignatius' Church.

The Formalities Involved

Complying with this Court order, the executor of the Estate of Father O'Donoghue made an offering of Mass stipends in the amount of $200.00 to the pastor of Saint Ignatius' Church and requested that 200 low Masses be said and applied for the repose of the soul of Mrs. Colburn at the convenience of the priest-celebrant, subject to the canon law that all the Masses be said within a year. The pastor accepted the offering and is presumed to have made the proper entries in his Mass Intention Book. It is the opinion of reputable canonists that the pastor would not take title to the $200 on receipt of the check from the executor but would take title in units of $1.00, as a single Mass would be said and applied as requested.

The executor of the Estate of Father O'Donoghue, even though he was a priest, did not take title to the $200.00 for Masses when he accepted the check from the

Bank on behalf of the Estate of Father O'Donoghue. Title to the whole sum remained in the Bank, as executor of the Estate of Mrs. Colburn. The Bank had made a technical legal mistake in sending the check, made payable to a dead person, and in assenting to its collection in the manner by which it was effected.

The ultimate result, however, the making of the offering of $200 to the pastor of Saint Ignatius' Church and the assumption of the obligation to say 200 Masses, finally effected the proper disposition of the bequest, in harmony with canon law and the secular law.

A Matter of Canon Law

Incidentally, it may be mentioned as a guide for future similar bequests, that the attorneys for Father O'Donoghue's executor did not, in their request for instructions, place the case squarely in the proper category of canon law to which it belonged. They implied that the offering of $200 should be made "to the present priest of Saint Ignatius' . . . Church" as the "priest nominated" by Father O'Donoghue to receive the Mass stipends and assume the obligations. Every priest knows that, ordinarily, when he accepts a Mass stipend, he is also given the power to transmit the Mass stipend and its accompanying obligation to another priest, in accordance with the pertinent provisions of canon law. However, Father O'Donoghue had not actually accepted the Mass stipends in the amount of $200 and had not transmitted them to his successor as pastor of Saint Ignatius' Church. He had not "nominated" his successor to take the stipends and assume the obligations.

The really correct solution of the problem raised in the present case would have been for Father O'Donoghue's executor to have returned promptly the check for $200 to Mrs. Colburn's executor and for the latter to have exercised its power to make offerings of the $200 to a priest of its own selection, but preferably to the pastor of Saint Ignatius' Church.

In view of the admitted fact that the Bank-executor of the Estate of Zelie Colburn was not familiar with the pertinent provisions of canon law, with the possible risk of the failure of the bequest for Masses, as actually happened in the case of *Estate of Julia Howard,* 5 Misc. Rep. 295, (N.Y.), 1893, the procedure in the present case may be qualifiedly justified.

"The deepest and most subtle [psychologists] . . . are mere children compared with the confessor who takes his work seriously, knowing that his own salvation and other men's will depend on the way he does it."—Gheon, **Secret of the Cure d'Ars.**

For Prelates Only

The costume of Monsignori

Rt. Rev. M. A. Chapman

FOR the greater glory of God and the good of Holy Church, as well as other cogent reasons, the Holy Father has, in recent years, seen fit to augment and enlarge his Household by the appointment of an increasing number of honorary Chamberlains and Domestic Prelates. In the absence of Cathedral Chapters in this country, Bishops find it convenient to show their appreciation of their more prominent subjects by requesting such honors from the Vatican, so that the sight of purple in our sanctuaries (and red or purple buttons in our rectories) is no longer as unusual as it was, say, a generation ago.

With the proper documents, each new Prelate receives a copy of the various decrees governing the office to which he has been elevated. But there are, besides these rules of Liturgical Law, certain matters of custom and etiquette with which the new dignitary does well to aquaint himself, and means of so doing are not lacking. There is, of course, the old standby—Nainfa (*Costume of Prelates*), and the new and excellent volume of Fr. McCloud, reviewed recently in these pages. These should be on every prelatial bookshelf, as "reguired reading" lest personal idiosyncracies and a "false modesty" lead the new (not to mention some of the old) prelates into "singularity" which might, in some measure, vitiate the intention of the Holy Father in granting them privileges, which His Holiness intends them to use for the edification of the Faithful. A few notes, by way of after-dinner reading, may not be amiss in these pages, since THE PRIEST is, at least potentially, "The Prelate."

Violet vs. Purple

Recently there has been a revival of the old controversy as to the color of the prelatial costume. Careful study fails to reveal the start of this minor battle. Just who first made the distinction between the liturgical color and the prelatial does not appear, but the grounds on which such a distinction persists are very shaky indeed. Philologically there can be no question as to just what the color is, for the Latin noun "violacius" is used for both. In the documents bearing upon the prelatial costume, the noun "purpura" nowhere occurs, nor is it to be found in the *Rubricae generales Missalis.*

In the case of the color of the prelatial costume, the Sacred

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Msgr. Chapman is, of course, none other than our "Peregrinus Gasolinus."

Congregation of Ceremonies in 1933 settled the matter by a decree prescribing certain tints, of which samples were exhibited, and outlawing any other tints or hues whatever, and these official and mandatory colors are designated "violacius." They may be found in the *Acta Apostolicae Sedis* for August 10, 1933, and also in the *Ephemerides Liturgicae* of approximately the same date. Textile examples were also issued by the Congregation and are on file with certain clerical tailors in Rome holding pontifical grants as purveyors to the Holy See. Clerical tailors who have not provided themselves with official samples, or at least the color charts here mentioned, are not worthy of the custom of Prelates, and are responsible for many deviations and breaches of etiquette, not to mention the sometimes piebald appearance of some of our major ceremonies!

Precision For Priests

The question, then, is not what the actual color prescribed is, but whether "violacius" can properly be translated by the English word "purple," which we readily concede. The point is that the official books and documents make no distinction between the term "violet" and the term "purple." In the case of the prelatial costume, the Church has prescribed one (or rather two tints, the exact color of silk dye and of woolen dye being slightly different), but in the case of the liturgical vestments, though the same term is used, no official samples are forthcoming and wide divergence prevails.

A moment's thought explains why. The "livery" of the Vatican is closely and precisely defined. Uniformity is desired in the costume of Prelates of every grade. The body of men entitled to wear the prelatial costume is comparatively small. But the altars of the Catholic Church are myriad, and any such uniformity of *minutiae* might well be humanly impossible. So the Church makes no detailed rule, but simply designates, for the liturgical vestments, a series of colors in general, leaving matters of precise tint or hue to varying circumstances and tastes. So, when the "color of the day" is white, no absolute standard of whiteness is set up, so long as the generally accepted concept of "white" is preserved. It may be the dead "pearl" white, or the delicate "cream" or even metallic silver. So with the reds, the greens, AND the purples. Even black differs in intensity according to the material used. Velvet appears blacker than silk. Such differences are ignored in the rules for the liturgical vestments.

Not so with the prelatial costume, for the Congregation exhibits even so slight a difference as is inevitable in the dying of silk and woolen materials. To say that a somewhat different

hue sets up a distinction between joy and sorrow is purely fanciful. To press for such a distinction between "violet" and "purple" is entirely arbitrary, since both are tints or hues of the same basic and primary band of the spectrum. If one wanted to be disagreeably precise, one might call attention to the fact that in the Roman documents, "purpura" occurs only in the derivative "purpurati patres" referring to the Cardinals, and in ecclesiastical parlance "the Sacred Purple" is the cardinalential vermillion!

Use of Silk and Wool

At the present time, and especially in this country, there is considerable difficulty in procuring dyes to produce the official tint. That available for woolen materials is, for some reason, in better supply than that required for silk, and several clerical tailors in this country are unable to furnish silk garments to the Monsignori, or unwilling to put out silk garments which fail to conform to the official standard. This does not bother the Bishops, since they have no right to wear silk prelatial costumes in America, even if they have the title of Assistant at the Papal Throne, for that honorary rank entitles them to use silk only when they are resident in Rome, more especially when actually assisting the Pope.

Some of our Bishops do appear in silk, doubtless because of the mistaken zeal of their tailors! For the same reason, doubtless, one occasionally sees a cappa magna with tailed ermine, but never in Rome, where official models of all these garments are exhibited. The Sacred Congregation has decreed that the "liturgical winter" during which the fur trimmed cappa is proper, extends from the Eve of All Saints to Holy Saturday inclusive.* This has a bearing on the etiquette of lesser Prelates, for it is considered good manners for them to change from wool to silk when the Bishop takes the fur off his cappa, or vice versa.

In practice partly because of the expense involved, party because of the present difficulty of getting properly dyed silk costumes, the Monsignori usually wear silk, or wool, as the case may be, the year round. This, of course, is not strictly proper since the Apostolic Constitution of Pope Pius XI *De quibusdam*, distinctly mentions *"veste talari violacei coloris ex lana vel serico juxta anni tempora"* and, moreover, it is the Bishops, not the lesser Monsignori, who are restricted to the use of woolen material.

The Complete Prelatial Costume

It is difficult to find a "ratio"

*** Not cited by Nainfa, as the decree was later than his revised edition. He says that the Ordinary decides for his Diocese when the liturgical winter ends.**

for the prejudice of American Prelates against the purple socks and buckled shoes which are as much a part of the prelatial costume as the purple "rabbi" which very few of them decline to wear. Clerics, even Prelates, see nothing incongruous in the display of socks of other colors, even many colors, ornamented with "clocks" and worn not only with "sports clothes" but even with "clerical dress." Nor do they find it an unbearable hardship to change their ordinary walking shoes for special "sports shoes" when they play golf or tennis. Indeed, they would feel that they were not properly dressed for these (to say the least) secular activities if they did not provide themselves with the foot-gear decreed by fashion. Yet, inconsistently enough, they engage in sacred functions incompletely and incongruously dressed, and even look askance at those Prelates who dress completely and properly—and whose number is happily increasing; it is hardly accurate to say that clerical shoes, not to mention socks, are not in use in the United States.

The Winter Cloak

It is unfortunate that some recent writers use the word "feraiolo" to designate the winter cloak, which corresponds to the "cloak of ceremony" in neither shape, material, nor use. Nainfa remarks that the winter cloak is solely for the comfort of the wearer, be he cleric or Prelate, the only difference being that Prelates use the purple cloak (Bishops trim with gold, etc.) instead of the usual black cappa of clerics. Indeed, the winter cloak may even be worn over the formal costume, and, as far as I can discover, the only occasion when the winter cloak may substitute for the feraiolo is a funeral sermon which happens to be delivered out of doors on a cold day.

(To be continued)

Mr. Thomas More, That Is . . .

Although St. Thomas More was beheaded in 1535, Mr. John Tully, the editor of **Books on Trial** who is also proprietor of the Thomas More Book Shop, reports that he still runs into callers who get off the remark, "I used to know Mr. More when he was in charge here." Reminds us, perhaps somewhat illogically, of the salesman for hospital supplies who called at a Catholic hospital and asked for Sister Concepta. When informed that Sister Concepta had been transferred, he replied in some astonishment and chagrin, "Oh? That so? Well get me the one in charge of 'OB.' I thought she was always called Sister Concepta."

The Priest and the Mystical Body

"There shall be one Christ, loving Himself"

M. Eugene Boylan, O. Cist. R.

THE increasing prominence and importance being given to the doctrine of the Mystical Body of Christ is one of the most significant features of the life of the Church in these days. But it is a doctrine which is far from easy to explain even where one has ample space; and adequate summarization is still more difficult.

The Incarnation of the Son of God was the first part of God's plan to save men; the second part involves the union of all those who are to be saved in a supernatural organism, analogous to the organism of the human body, in which Christ is described as the Head, the Holy Spirit as the soul, and each of us as the members.

It is a unique union, and is therefore difficult to explain without error. Such errors have been made, and the present Holy Father has warned us against them. No matter how close or how intimate the union between the individual member and the Head may be, the human person never loses his own personality, nor is he dispensed from the need and obligation of making his own personal efforts, even though the fruit of his actions is due to the part played in them by Christ the Head of the Body.

The application of this doctrine, so rich and so many-sided, to the spiritual life presents many problems, so that if we confine ourselves here to one or two of the many possible points of view and merely suggest a few ways in which a priest can use them in his spiritual life, readers will, we hope, be patient, and will realize that no more can be attempted in a short article. But we can assure every reader that the doctrine, though difficult, is well worth exploring, and its study will lead to many new helps and hopes for our spiritual life. It is, however, not a doctrine of which the practical application can be summed up in a few lines.

Through our membership of Christ we enter into new and marvelous relations with Christ and through Him with each Person of the Blessed Trinity. We have a new relationship to Mary, to the Saints, to the Souls in Purgatory, and very significantly to each of our fellow men. Even we are changed in ourselves, for St. Paul speaks of us as a "new creature" in Christ (cf. *2 Cor. 5: 17*). Some re-

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mote preparation, then, by way of reading and reflection is required on the part of each priest to enable him to apply the doctrine to his spiritual life.

The 'Physiology' of the Mystical Body

A priest, for example, must be familiar with the doctrine of St. Paul; he should read some of the recent works on the Mystical Body; and he must try to form for himself some sort of a working notion of what is suggested by St. Paul's pregnant phrase "in Christ." He must try to realize that in all his contacts with his neighbor he himself is a member of the Body of Christ, and he is dealing with another member. Might it be suggested that instead of concentrating on the "pathology" of the members and their vices and sins, it would be well to give more attention to what may be termed the "physiology" of the Mystical Body—that is, the normal healthy interaction of the members?

In regard to the human body, physiologists discuss the workings of the heart, of the lungs, of the stomach, etc.; psychologists talk about the acts of the will, of the intellect, of the imagination; yet in both cases, one must always realize that the organ or the faculty is not really the agent. It is the human being who acts through the faculty or the organ, though in many such discussions this fact is overlooked.

When we come to discuss the actions of the members of the Mystical Body of Christ, there are, of course, certain points of difference from the human organism. The members of the Mystical Body are persons, and retain the dominion over their own actions. Yet even so, in their supernatural actions they do act alone. Each member has his own personal contribution to make, but that must not lead us to overlook the fact that God is also at work in a very special manner. The Spirit of Christ is the soul of our spiritual life, and even though a theological analysis of the action would be difficult, we can state that in all our supernatural actions Christ acts in us. Let us consider this for a moment.

The Vine Bears Fruit

Our Lord Himself taught His Apostles that He is the Vine, they the branches; and He warned them that they could only bear fruit by abiding in Him. If the branch is in the vine, the vine must be in the branch. If the branch bears fruit, can we deny that the Vine bears fruit? Does not St. Paul exclaim: "I live, now not I, but Christ liveth in me" (*Gal. 2: 20*)?

Cajetan's commentary on this text authorizes our statement that Christ acts in us. "All my vital acts," he writes "such as to know, to think, to love, to be glad, or to be sad, to desire or to work, are mine no longer; they no longer come from me but from Christ within me."

And when he discusses the merits of our good works, he writes: "The merit of eternal life is not attributed so much to our own works as to the works which Christ, our Head, performs in us and through us" *(De fide et operibus)*.

This view was frequently repeated during the discussions at the Council of Trent. Let us admit that one must be careful to avoid the errors of pantheism or quietism in expressing it; but whatever may be true about the formulation, the fact is that every time we priests perform a supernatural action, Christ is our Partner, Christ is our Head, Christ is our Life; and we rob Him of His holy glory if we appropriate any of the good in our actions or in their fruits to ourselves.

That is the practical point. If we could only get out of the habit of patting ourselves on the back whenever we achieve something in God's service! When we consecrate or absolve, we know that through the sacrament of Orders, Christ consecrates or absolves in us and by us. We forget that through Baptism and through the Blessed Eucharist, Christ unites us to Himself and becomes the Author of all our supernatural actions. The one word "supernatural" should remind us of the folly of any human agent claiming credit for a super-human work. True, God has attached merit to such works, but even such merit is the free gift of His mercy, and the fruit of the merits of Christ.

In fact it is only because of His mercy and love that He deigns to use us in His work. He allows us to contribute our tiny drop of water to the wine of His own work in order that we may have a title to merit. But we are worse than fools if we cannot overlook our own tiny contribution and try to remember Him who by His Passion and Death enables these things to be done and us to share in their doing.

Our Ground For Confidence

If we could only remember that in all our contacts with souls, Christ is acting in us, and that we are acting in Christ, our whole outlook would be revolutionized. For we would immediately find a perfect basis for unlimited confidence, and a means of solving the very difficult problem of maintaining a spiritual life despite many activities.

Consider first our ground for confidence. Whatever be our own sins, or the sins of our client, we are both members of Christ, and His merits are more than enough to wash away any obstacle to the gift of grace. It is of capital importance to remember this always. For the realization of the need for grace in dealing with souls may discourage us if we realize how unworthy we are because of our sins and negligences. Yet by Baptism Christ's merits are

ours, as if we ourselves had suffered His Passion and Death.

This is how St. Thomas puts it when discusing the effects of Baptism *(Cf. Summa. III. 69: 2):* "Through Christ and in Christ both of us, priest and client, have a claim—the claim of His well-beloved Son in Whom He is well-pleased—on the aid of the Omnipotent Father. [Do we ever remember these words of the Creed?] Through Christ and in Christ we have the Holy Ghost Himself for our ally in changing human dispositions and rebellious wills. And if more be needed, as members of Christ we can appeal to Mary with extraordinary meaning, with unshakeable assurance: *Monstra te esse Matrem!*"

We Glory in Our Weakness

If we could realize all this there would be no limit to our confidence when faced with any problem in our apostolate—there would never be any need to try to deny our own limitations or any reason to let them discourage us. On the contrary, we should glory in them. They are the ground of our assurance and of confident courage, for like St. Paul, we glory in our own infirmities that the power of Christ may dwell in us. Like St. Paul, we say in all confidence: "For when I am weak, then am I powerful!" *(2 Cor. 12: 10).*

If a realization of the riches that are ours through our incorporation and function in the Mystical Body of Christ can lead to such unlimited confidence that we act, like our Lord Himself, "as one having power," surely it is well worth going to the trouble of some difficult reading and reflection to build up that realization! When we are suddenly faced with the problem of disposing some reluctant sinner in a busy confessional, there can be question of pausing to make an explicit appeal to each member of the Blessed Trinity, as well as to the woman God gave us to be our Mother. But, if by reading and thinking we have built up a sense of our relations with each Divine Person, there will be no need to formulate our thoughts explicitly when the necessity for their aid arises; a silent appeal of our heart will suffice to draw down Their mercy and Their assistance. But such a silent appeal implies a deep appreciation of our position, and this requires time and thought for its development.

To Round Out Our Knowledge

Reading then is essential. No priest can afford to ignore all that has been written recently on the Mystical Body. Admittedly it means reading dogma; but why on earth should a priest be afraid of dogma? What else has he got to build on?

Readers who have access to the work of Fr. Mersch, S. J. done into English by Fr. Kelly, S. J. and published by Bruce

under the title, *The Whole Christ,* should consult the chapter wherein he treats of St. Augustine's sermons to the people. Nothing could be better calculated to startle us into a true outlook on this wonderful doctrine. Consider only two texts. Commenting on the words of Our Lord: "For them do I sanctify myself in truth," the Doctor of Grace puts on the lips of Our Lord, the daring words: *"Quia et ipsi sunt ego"*—"For they too are myself"! And he sums up the whole aim and plan of the Redemption in a marvelous phrase *"Et erit unus Christus seipsum amans"*—"And there shall be one Christ loving Himself."

A Continual Sacrament

If we only could get some idea of the extraordinary meaning underlying these two phrases, our studies would have an amazing effect not only on our apostolate but on our whole spiritual life.

The great problem for the priest is to maintain an interior life throughout all the exterior works of the ministry. He is called to perfection, and yet the very life that his vocation demands seems, at times, to be the greatest obstacle to perfection. Yet the conflict cannot be more than apparent. Since the vocation to holiness is there, so must be the grace to achieve it. If a man realizes that in every contact with souls he is acting in union with Christ in himself and dealing with Christ in his neighbor, his apostolic work is a continual "sacrament" wherein he meets Our Lord, truly present and attainable.

If he realizes that Our Lord sanctified Himself for men, can he fail to see that he, too, must sanctify himself, not merely for God's sake, but also for the sake of the souls committed to his charge? This, I think, is where most priests tend to fail. They do not realize that there is a connection between their own sanctification and the welfare of the souls for whom they are responsible. If they could only realize this, it would mean an end to that impatient fretfulness that finds it hard to devote time so precious in the ministry to the work of maintaining and developing their own spiritual life.

This continual contact with Christ in oneself and in one's neighbor should be a source of great sanctification for the priest. In some ways, it is more efficacious than the contact we make with Him when we kneel before the tabernacle.

Every priest knows the awful sense of God's remoteness and impassibility that can strike us even when we hold the host in our hands. We cannot "touch" Him. We can do nothing for Him. In souls, on the contrary, He is more at our mercy. Anything we can do for them, is done for and *to* Him. Such a

view could be of great help to a priest in developing his spiritual life.

Discovering the Right Outlook

Despite its importance, we prefer not to develop this view here in any detail. For there is an individual approach in such matters which depends greatly on personal tastes, and the right outlook has to be discovered by each priest for himself. But the advantages of finding it are well worth the trouble involved. Consider how much such an "integral" view of Christianity can affect our life. Instead of concentrating on our own "self," even though it be for the purpose of denying ourself, we do what is infinitely better, for we concentrate on Christ, and thereby forget ourself and lose ourself in Him. We shall also be continually reminded of our need of Him and our union with Him.

Few men of our time have understood this spirituality so well as Dom Columba Marmion. It would be well worth while for every priest to read the life of that great Abbot, especially the chapters where his own inner life is laid bare, generally in his own words. Time and time again, we find him insisting that in all his works, he must imitate Our Lord who told us "My doctrine is not mine, but of Him that sent me"; he feels urged to lay down his whole personality before God so that Our Lord would have free disposal of all his actions, and would live and work in him without hindrance. Like Our Lord, Dom Columba wanted to have everything from the Father.

One could find in those notes of Dom Marmion which Dom Thibaut has so arranged for us in his work *Abbot Columba Marmion* (Sands), the source of a spirituality which is eminently suitable for every diocesan priest and which, if adopted, would transform a priest's life in a very short time. Its adequate exposition must wait for a suitable opportunity, but we would here insist that although Dom Marmion was a monk, his spiritual teaching is, as Benedict XV told a bishop, "the pure doctrine of the Church"—and one very eminently adapted to the life and work of a diocesan priest; there is no question of its being a spirituality reserved for the mystics or for the chosen few, for it is literally the birthright of every priest, being based on our supernatural adoption as sons of God.

Our Christian 'Birthright'

Unless a priest has grasped the tremendous truth of our supernatural adoption — unless he has some understanding of our birthright as baptized souls, he will miss one of the fundamental facts of Christianity, one which is of immense importance for his own life and work. As we have said, St. Thomas sums it up when he tells us that in Baptism *"the Passion and Death of Christ are com-*

municated as a remedy to the baptized person as if he himself had suffered and died"! (Cf. Summa, III, q 69, a 2). And the Mass we offer, being as he says "the perfect sacrament of the Passion," contains that Passion and Death really, truly and substantially, in a sacramental form. Therefore the whole of Christ's merits are *ours*, by our very baptism even, to offer to God every morning in more than ample atonement and impetration for the sins and needs of the whole world. No wonder St. Paul urges us to glory in our infirmities, to go with confidence to the throne of grace! There are no obstacles, except deliberate pride on our part, which cannot be set aside through the efficacy of such a sacrifice.

In Christ as His members we, as well as our neighbor, are united to Him, forming one mystical person with Him who makes more than ample satisfaction and impetration for our sins and needs. In Christ we, as well as our neighbor, are loved by the Father for the sake of His Well Beloved Son, to whom we are united. In Christ we can act "as one having power" when dealing with souls. For the soul with whom we deal is also a member of Christ and the whole power of God is at our disposal for his sanctification if we but renounce ourselves and put on Christ.

'Summe Deo in Christo Jesu'

For this is the whole point. St. Augustine said "there shall be one Christ loving Himself." We love ourselves too much to let Christ love Himself in all our works. All that we do as priests, praying or preaching, at the altar or in the parish, should merely be the occasion of Christ loving Himself. It will be so, if we forget ourselves, if we imitate Christ and live completely *ad Patrem*, entirely devoted to His Father's glory. For God made the world for His glory, and God acts on and in the world for His glory, and He will not and cannot give that glory to another.

If, when we use His power fruitfully, we claim the glory of it for ourselves, He must, by the very law of His Nature, resist us. But if we are humble, if we give Him the glory, He will give us grace.

There is a marvelous depth in Our Lord's warning that we can only be His disciples if we deny ourself to follow Him. Doing that we shall see the fulfilment of St. Augustine's words: "There shall be one Christ loving Himself, since Christ it is whom we must follow and must find, for through Him and with Him and in Him, in the unity of the Holy Spirit, is all the glory of God."

"If the first theorem of geometry involved moral demands many so-called philosophers would arise to attack it and find flaws in it."—Pascal.

N. O. D. L. Notes

Mr. William C. Smith

Abuse of the mails

THE dirty-literature business exists always on the fringe of society, and has to indulge in all sorts of dodges to keep going. One of the latest of these dodges is the flooding of this country with letters advertising photographic material direct from Paris. The person who mails these letters is one Eric R. Ottenson, who asks those desiring this sort of indecent stuff to deposit money with a bank in New York to the credit of the advertiser. Ottenson says he will then send the material to this country.

This is the most obvious kind of a fraud, for the material that Ottenson would send to America is prohibited for importation to this country and is subject to seizure by customs officials.

The reason I mention this scheme in this column is because many complaints have come to my desk from people who have received this advertising. These people ask, "What can be done to stop such filth going through the mails?" The answer is that the U.S. Post Office Department has already moved against Ottenson, and all mail from "suckers" in the U. S. to Ottenson in Paris is being returned to the sender, stamped "Fraudulent—Mail to this address returned by the order of the Postmaster General."

A new approach to the problem of getting rid of evil comic books is being studied by New York State legislators.

Under a bill proposed by Benjamin F. Feinberg of Plattsburg, who is majority leader in the State Senate, comic-book publishers would be required to apply for a State permit prior to the sale of the comic book, but a notice that the permit had been refused would have to be carried on the title page. Similarly, if a permit was issued, this information would have to appear in the publication.

In addition, the publisher of a book which has been rejected would be required to file a copy of it with the district attorney of any county in which he wants to sell it, at least 30 days before its appearance on newsstands.

The bill would create a comic-book division of the State Board of Education to pass upon the permit applications. The inclusion of material which is "obscene, lewd, lascivious, filthy, indecent, immoral or disgusting, or of such a character to encourage a breach of law" would be grounds for refusal to issue a permit.

This proposal on a state-wide scale follows action taken in lo-

calities across the State. The Rochester city-council last month adopted an ordinance which prohibits the sale of crime or sex comics to persons under 18. The Westchester County Police Chiefs Association recently decided to create a seven-man citizens' board of review to screen comics as a guide to newsdealers. In December the New York State Pharmaceutical Association called upon its 6,900 member druggists to sell only approved comic books.

Other cities elsewhere in the nation as Baltimore, Providence, and Dubuque have also taken action to check the sale of objectionable comics.

Mayor Thomas D'Alesandro of Baltimore has instructed the city solicitor to search the municipal statute books for an ordinance to control the sale of objectionable literature. If none exists, he directed further, the solicitor is to draw one up and present it to the city council.

In Dubuque, the recently passed ordinance which aims to prohibit crime comics and indecent magazines permits the citizens of the city to call such publications to the attention of the chief of police. "The citizens are the censors," the chief declared. The ordinance provides punishment of a fine of $100 or 30 days in jail for violators.

Mayor Dennis J. Roberts of Providence called in a group of civic, religious and fraternal leaders to study the comic book problem. It was indicated that the city would ask voluntary cooperation from publishers and distributors, rather than curbing the sale of comics by law.

The Milwaukee county board has invited the municipalities within the county to request an ordinance providing for censorship of comic books and other newsstand items. Impetus for this action came from the county district attorney, who said that objectionable literature was contributing to juvenile delinquency.

The Secular University and the Catholic Student

"In the naturalistic university of today, one way of thinking so overwhelmingly dominates that other possibilities are quite lost to view. To assert that the university of today teaches the young 'to think for themselves' is sheer cant. Within the pattern of scientific and naturalistic thinking, no doubt, the student may be given considerable range, but if his mind wanders outside the pattern he is generally disregarded as hopeless, or reproached for his prejudice. Such is the attitude toward the Catholic student, for example, on the part of many professors singularly ignorant of the doctrines of the Church."—Norman Foerster in **The American State University.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

March, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love:

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bits Of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful
Fact Detective
Feature Detective Cases
Flirt
Flophouse News
Front Page Detective
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book

Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Humor, Inc.
Humorist

Indigestible Digest

Joker
Judge

Keep 'Em Laughing!
Khaki Weekly

Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Night and Day
Nudist and all Nudist Magazines

Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun

Saucy Stories
See
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Smith vs. Dallman
or
The Bible Versus Luther

Lon Francis

DALLMAN:

The Bible teaches there is *one* Mediator and Advocate, namely, Jesus Christ. 1 Tim. 2:5; 1 John 2:1; Matt. 11:28; John 6:37.

The Pope teaches that the Virgin Mary, for instance, is a mediator and advocate. Liguori says it is difficult to be saved by Christ, but easy through Mary.

SMITH:

The Catholic Church emphasizes more than any other that there is only "one" Mediator in the sense that He is referred to in the Bible, namely, as a Mediator "by redemption."

Dallman quotes 1 Tim. 2:5, but in the very next verse, (verse 6), St. Paul declares the sense in which there is only one Mediator, viz., "Who gave Himself a ransom for all."

Dallman also quotes 1 John 2:1. There too the sense in which Christ is an advocate with the Father is declared, viz.: "He is a *propitiation for our sins,* not for ours only but also for those of the whole world." That is very good Catholic doctrine.

What Dallman quotes from Matthew 11:28 is not to the point. What Matthew says is also good Catholic doctrine. Neither is what he quotes from John 6:37 to the point.

But none of these texts exclude "mediators by intercession." In fact St. Paul asked for the prayers of his people, which meant that he was asking them to "mediate" for him. It was strange if Dallman never asked for the prayers of any one on earth; but if he did he would be asking for their mediation with God.

Nothing but prejudice against the Catholic practice of going to Jesus through Mary, or through the saints, could blind clergymen like Dallman against the one common-sense interpretation of St. Paul's and St. John's words recorded above.

More than 1500 years ago St. Jerome wrote on this matter as follows:

> If Apostles and martyrs, whilst still in the flesh and still needing to care for themselves, can pray for others, how much more will they pray for others after they have won their crowns, their victories, t h e i r triumphs. Moses, one man, obtains God's pardon for six hundred thousand armed men, and Stephen prays for his persecutors. When they are with Christ will they be less powerful? St. Paul says that two hundred and seventy-six souls were granted to his prayers, whilst they were in the ship with him. Shall he close his lips after death, and not utter a syllable for those who

throughout the world have believed in his gospel? (Adv. Vigil., 6)

The saints and angels in Heaven are interested only in those things in which Christ is interested, and Christ Himself refers to that when He says (Luke 15:10): "There shall be joy before the angels of God upon one sinner doing penance"; and when He declares (Matt. 18:10) "In Heaven their angels do always behold the face of My Father Who is in Heaven."

The Catholic Church prays officially only through "Christ our Lord." Every Collect used by the Lutherans in their Sunday services was borrowed from the Catholic Church, and in each case the prayer ends: "Through Christ our Lord." When Catholics pray to Mary or to the saints, they never ask them to *grant* them favors, because only God can do that. They ask them to "pray for us," just as they would ask holy people on earth to pray for them.

When Catholics go to Christ through Mary they recall that He came into this world through Mary, that in His dying moments, He bequeathed Mary to mankind through St. John as "mother." If, on earth, Christ was "subject" to her (Luke 2:51), then He will at least hear her prayers in Heaven. If He wrought His first miracle at her request, even though His "time had not yet come" (John 2:4), surely now that both are in Heaven, He will lend a favorable ear to the petitions passed to Him through her.

Did not Christ Himself tell us that He is in their midst when two or three gather together in His name? When one of those two is His own mother joining a client on earth in prayer, will He not "be in their midst"?

The teaching of the Church on the invocation of Mary and the Saints is expressed in these words by the Council of Trent:

> The saints, who reign together with Christ, offer up their own prayers to God for men. It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help for obtaining benefits from God, through His Son, Jesus Christ, Who alone is our Redeemer and Savior. Those persons think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; who assert that they do not pray for men; who declare that asking them to pray for each of us in particular is idolatry, repugnant to the word of God, and opposed to the honor of the One Mediator of God and men, Christ Jesus (Sess. XXV).

You will note that the Council of Trent considered the Mediatorship of Christ in the sense that He is the *only Mediator.*

Just as Dallman misinterprets Paul and John, so does he misinterpret St. Alphonsus de Liguori. He certainly did not mean

to say that one could not pray directly to Christ, because Catholic devotion is chiefly to Him. What he meant was that because of our disloyalty to Christ, our frequent violations of His Commandments, we make ourselves unworthy to be heard and that, with His mother, the "refuge of sinners" on our side, Christ can be approached with greater confidence.

People seeking a high political office go to the president through his close friends.

But even if Christ were the one mediator with God by intercession, it would not mean that we could not approach Christ through His best friends, as the Christians even in Apostolic times did when they asked those going to martyrdom to intercede with Christ for them.

JULIE - - - Or Housekeepers Are Hard To Get

"There will be no First Friday Devotions. The pastor is sick. . . and I don't feel too well myself!"

Code and Cult

P. J. Lydon, S.T.D.

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IS the new Constitution on the election of the Pope very different from former Constitutions?

Pius XII on December 8, 1945 (A.A.S. -38- 65-100) abrogated all former Constitutions, although much previous law is retained. Some new points are: The Cardinals in voting need not write their name on the ballot. Two-thirds plus one of the votes are necessary. The Cardinals rule the Vatican City during the vacancy. The Decree of Pius XI, March 1, 1922 is retained: 15-18 days delay before the conclave begins. It is forbidden to use apparatus for transmitting or photographing the proceedings at elections. Provision is made for cases in which the Pope dies outside of Rome or when he resigns and when the election is held outside of Rome, etc. Hence Canon 160 of the Code must be somewhat changed. The Constitution of Pius X, December 25, 1904 is superseded by the latest Constitution. Also Canon 241 suffers a verbal change.

Is it not very difficult, or impossible, to prove the non-baptism of a couple when the Pauline Privilege is to be used?

It may be difficult, but Canon Law does not assume that it is *impossible*

a) The Holy See gave some norms on this question of baptism or non-baptism (H.O., Aug. 1, 1883; Nov. 17, 1830; July 20, 1840). We ask about the religion or lack of religion of the parents, whether they believed in baptism or not, whether brothers and sisters were baptized or not, etc. These are presumptions. As to the validity of the ceremony which really took place, we inquire concerning the practice of the sect, its method of baptizing, etc. These questions should be asked by the officers of the Chancery.

b) We should get a sworn statement of the parties.

c) Sworn statement of two conscientious persons who knew the family well—two for each person.

d) We must ascertain that those who took the oath are known to be reliable and honest and knew the family well. These oaths are to be taken before an ecclesiastical notary.

e) *Priests are forbidden to tell people too much Canon Law* on impediments, etc., when they are divorced. It may, and it has, led to perjury. Ninety percent of the evidence in divorce cases is estimated to be perjured (Murray and Flynn, *Social Problems*, p. 448).

f) All records in churches and other institutions in the district must be inspected.

If both are *probably* baptized (if the marriage was consummated) we cannot apply the privilege of the Faith (Holy Office, June 10, 1937). If *one is probably baptized* and the other *certainly non-baptized,* the case must be referred to the Holy Office upon the conversion of either party (H.O., June 10, 1937).

May a Bishop give a dispensation to a Catholic to marry a Jew?

Our American Ordinaries, since July 1, 1946, may grant the dispensation under the usual guarantees. The pre-nuptial instructions (5-6) demanded by some Bishops will be practically necessary in mixed marriages to get more assurance of Catholic training of the children, etc. (Canon 1061-3). (See *Ecclesiastical Review,* Jan. 1949, p. 35; *The Jurist,* Jan. 1949, p. 50 ff.).

If a Bishop divided a religious parish and gives the new parish to the religious institute, is the act canonical?

No. The new parish is not religious (Canon 1427, sec. 5). The Bishop cannot change religious benefices into secular, nor secular into religious benefices (Canon 1430). (Vermeersch-Cruesen, II, n. 755, 1940 edition. See *The Jurist,* Jan. 1949, p. 65 ff.).

Can a parish be divided for any reasonable cause?

There are only two canonical causes: 1) Great difficulty in reaching the parish church, or 2) the large number of people whose needs cannot be supplied by appointing more assistants (Canon 1427, sec. 2).

An outside priest "presumed" delegation to assist at a marriage of John and Julia. He and the parties and friends were in good faith. Is this a case of "common error" according to Canon 209?

This is not common error by Canon 209. It is *private* error and hence the marriage is null. Some few authors have tried to make this a case of common error where the Church supplies for the general welfare of souls. Cappello says that common error can *scarcely* exist in delegation for one marriage (III, n. 671); also Aertnys-Damen, II, n. 839, very doubtful if the Church supplies; Miaskiewicz, *Supplied Jurisdiction,* Washington, D.C. (p. 271-279); also Toso, Claeys-Bouuaert, Fabregas, Nevin, Woywood, Salvador, op. cit. p. 273-274. The author of *Supplied Jurisdiction* denies that common error exists in case an outside priest assists at one marriage (p. 279).

Decision In Rome

A marriage of John and Julia, Catholics, was celebrated before Rev. Michael Carmody, rector of the non-parochial church of San Silvestro in Capite, in 1922. All were in good faith. The parties belonged to parish B, but the pastor of this church gave them permission to

be married by Father Carmody (Canon 1097). However, the *non-parochial* church of San Silvestro was situated within the boundaries of the parish church of San Andrea delle Fratte (Canon 1094-1095). The latter pastor was not asked for delegation and did not give delegation to Father Carmody to assist at the marriage to be celebrated within the boundaries of his parish (Canon 1095).

a) The Vicariatus Urbis (Rome) declared the marriage *null* for lack of form.

b) An appeal was taken to the Rota and this tribunal also declared the marriage null for lack of delegation. There was no mention of Canon 209 on common error, even if many people were present. Common error refers to a man who is *habitually* supposed by the people to have the necessary powers, not to a particular delegate. Ergo. (Rota 1931, p. 250-258)

Priest-Trapping Tricks

The priests of the Reformation "terror," as one historian who was also an Anglican minister has called it, had need of Dick Barton wits, for the Pursuivants were up to every trick for trapping them.

They used to go through suspected houses ringing a small bell in each room, while someone would listen in the next for any variation of sound that might betray a secret chamber in between.

They would observe a dead silence for long spells, listening for a tell-tale cough or sneeze from a hidden priest. This silence might sometimes be broken by one of them shouting: "Here they are, mates!"—in the hope that someone would betray himself.

Another trick was to evacuate everyone from the house, and then keep it guarded for a week or so until starvation should force any priests from their hideout.

Sometimes houses were set on fire to drive priests out, but that was stopped when the householder claimed compensation—which, oddly enough, seems to have been allowed.—The London **Universe.**

The Politically Naive

"(Communism) is especially formidable in drawing to itself politically innocent men and women of good will and strong emotions whose minds are unfortified with relevant information and who have not yet learned that only an intelligence hardened by scepticism is a safeguard against the credulities born of hope."—Sidney Hook in **The American Mercury.**

Sermon Suggestions

For the month of March ✠ *J. F. Noll, D.D.*

Sanctifying Grace

March 13

YOU would certainly be impressed by the extraordinary value of sanctifying grace if you took account of all that the Church teaches about it. Let us, therefore, consider (1) what the Church does teach about sanctifying grace; (2) about the Sacraments which confer it; and (3) what is necessary for the valid and licit reception of the Sacraments.

(1) The Church teaches (a) that sanctifying grace makes our souls holy and pleasing to God; (b) that it brings God Himself into the soul and places it on the road which leads to Heaven, because it is the seed of eternal glory; (c) that good works performed in the state of grace are all meritorious of Heaven; (d) that sanctifying grace can be increased and strengthened; (e) that it is lost by the commission of mortal sin; and (b) that it can be again recovered through one of the Sacraments. Grace is something to which no creature, not even an angel, has any claim. It is the "pearl of great price" to which Christ refers in one of His parables. It makes each soul possessing it worth more than all the world. It was earned by the costly redemption effected by God, Who came to earth in order that the supernatural life of grace might be restored to man.

Grace elevates us to the rank of God's children and, therefore, makes of us brethren of Jesus Christ. It transfigures the soul as Christ's divinity transfigured His body on Thabor, fills it with divine life, so that even the body becomes a temple of the Holy Spirit.

(2) About the Sacraments the teaching of the Church is as follows: (a) there are seven Sacraments; (b) they were all instituted by Christ Himself; (c) they are all channels of divine grace; (d) three of them may be received only once because they stamp an indelible character on the soul; (e) all the Sacraments except the Holy Eucharist exist only at the moment they are conferred, while, of course, their effects endure; (f) the Sacrament of Holy Orders must be received by the clergyman if, as God's minister, he would confer the other Sacraments—except Baptism and Matrimony; (g) the same clergyman must employ the proper form and use the proper words.

That the Church has always taught that there are seven Sacraments is clear from the fact that the Orthodox Church, which broke away from Rome one thousand years ago, still teaches the same; and Christian sects formed several centuries earlier by breaking away from the Holy See still retain the seven Sacraments.

(3) About the valid and licit reception of Sacraments the Church teaches (a) six of them cannot be conferred validly before Baptism, which must always be the first Sacrament; (b) a woman cannot receive Holy Orders; (c) a priest cannot receive Matrimony; (d) an adult cannot receive any Sacra-

ment validly without the intention or will to receive it; (e) for the valid reception of the Sacrament the subject must be capable of receiving it.

Those who hold that the Catholic Church ever forced the faith on people or baptized them against their will make a very false charge, because it is the clear teaching of the Church that for all except infants faith must be a voluntary act. Not even Baptism could be validly received by one who opposed it.

You would not be justified, therefore, in baptizing, except conditionally, a neighbor or a friend in danger of death, if he were unconscious. You would not be permitted to baptize him even conditionally if you had a good reason to believe that he would not want it.

To receive all Sacraments, except Baptism and penance, the state of grace is required. Hence one who, in the state of mortal sin, receives any one of the other Sacraments, would receive the same unworthily, which means that he would be guilty of a sacrilege.

Since the Sacraments play such an important part in the sanctification and salvation of the human soul, every Catholic should know at least as much about them as we have taught in this instruction, but more important than the knowledge of what Sacraments are, and of what they do for the soul, is the frequent reception of those Sacraments which may be received over and over, and which are designed to keep God in your soul and to make the union between yourself and God more intimate. Your glory in Heaven will be greater or less in accordance with the abundance of grace or the lack of it possessed by your soul at the time of death.

The Law of Mutual Cooperation

March 20

ST. Augustine wrote: "He who made us without cooperation will not save us without our cooperation." The acquisition of everlasting bliss in Heaven depends on the universal role of cooperation between a free God Who bestows grace, sanctifying and actual, and the free man who accepts it and utilizes it for the purpose for which it was given. This is easy to illustrate (1) by examples; (2) by the experience of everyone; and (3) by the very nature of the heavenly reward.

(1) Addressing the people of two cities of Judea Christ said: "Woe to thee, Corozain! Woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sackcloth and ashes" (Matt. XI, 21). He does not say that the inhabitants of Corozain and Bethsaida were more wicked than those of Tyre and Sidon, but that they were held more responsible because they had witnessed His miracles without profiting by them. Hence He continued: "It will be more tolerable for Tyre and Sidon on the day of judgment than for you" (Ibid. 22).

On another occasion, speaking of the Israelitic people generally, Jesus warned them that the Kingdom of Heaven would be taken

away from them and given to another nation, yielding more fruit, with the same generation. What he predicted took place when Jerusalem was destroyed by Titus, and its temple so completely razed that not one stone was left on another. Since then the Jewish people have been dispersed over the earth, without a nation or government, without a priesthood and sacrifice.

God had been good to the Jews, selecting them as His own people, sending them holy kings and teachers, and finally sending His own divine Son to their little nation, with the declared purpose of "saving the lost sheep of the tribe of Israel." But the people did not cooperate, as we learn from the touching plaint of Jesus, "Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not!" (Matt. XXIII, 37).

(2) Just as Judas had received the same instructions from Christ and witnessed the same holy example as the other Apostles without profiting by the same, so we observe well-informed Catholics, even of good families, resist the voice of their conscience and fall deeply into sin.

Everyone who truly wills it can become a saint, just as the unwilling person is sure to alienate himself from God and His mercies. Christ contrasts the "faithful servant who enters the joy of the Lord" with the "unprofitable servant, ordered to be cast into exterior darkness, where there will be weeping and gnashing of teeth" (Matt. XXV, 30).

God is more generous with His graces to some than to others. To some He gives five talents, to others one, but to all sufficient for the accomplishment of good and the avoidance of evil. He gives in proportion to the manner with which we cooperate. The servant who used the five talents well, received five more. Christ Himself assures us that "he that hath, to him shall be given and he shall abound" (Matt. XXV, 28).

If one would hope to receive new actual grace in quantity after praying for sufficient grace properly to do so, it will always be given him. But delay is dangerous for "now is the acceptable time; now is the day of salvation" (2 Cor. VI, 2).

(3) Man must reach his eternal destiny as a free man, because Heaven is a reward, and not a gift except for baptized infants.

God imposes the terms and the creature-man must accept them, and regulate his life in keeping with them. We have often emphasized the fact that Heaven's reward is "the joy of the Lord," which is of a divine order and, therefore, supernatural. This being true it cannot be attained without the assistance of supernatural aid, which as you are now aware, is God's grace—sanctifying and actual. The former is dispensed by the Holy Spirit through the Church by means of special ordinances instituted by Christ, and known as "the Sacraments." The latter comes directly from the Holy Spirit to every adult on earth in large or small measure, usually in keeping with the worthiness of the subject and his willingness to correspond.

We must possess sanctifying grace if we would have our good

works, performed with the help of actual grace, become meritorious of everlasting life.

The lesson is paramount, therefore should sink deeply into the consciousness of all of you. Nearly all Catholics were placed in a state of grace, and started on the way to Heaven even in infancy. Thus, from the dawn of reason they have had access to a Sacrament by which the supernatural state of the soul could be restored after it was forfeited by the commission of grevious sin and, therefore, there is absolutely no excuse for them not to "live in the state of grace"; no excuse not to store up merit in Heaven day after day.

Protestants believe that a trust in the merits of Christ, apart from the Sacraments, will insure their salvation. Even if they were correct Catholics would be in a far better position. They believe as firmly as Protestants do in the need of having Christ's merits applied to their souls. They have an even greater trust in Christ; but in addition to this, the merits of His passion and death are channeled to them individually by means of the Sacraments.

The more freely we drink from the "fountains of grace," the more holy we shall become; and we have Christ's promise that if we do our salvation is assured.

Faith Must be Backed by Grace

March 27

IF the truths of divine revelation are "supernatural truths," then the acceptance of them on the sole authority of God's Church implies a "supernatural act of faith." Yet that is not what your Protestant friends understand by faith. To them it means a trust in Christ as their Savior, which, of course, is only a part of faith. What faith really means is expressed in the **Act of Faith,** which you are wont frequently to recite. Supernatural faith must spring from supernatural grace and be associated with the love of God in order to be meritorious. Theoretically speaking we do not love unless we are united to Him, unless we let Him into our souls and reign there.

We "live by faith" (1) when we regulate our conduct by it; (2) when we bow our intellects to its teaching; and (3) when we judge the right or wrong of everything by its dictates.

(1) There is nothing so charming as "simple" faith. The great scientist Newton, because of his daily study of the vast universe, acquired such reverence for its Creator that whenever he heard His name spoken, or whenever he encountered it in a book, he bowed his head in an act of faith.

Louis Pasteur, the renowned French scientist, enjoyed the faith of the peasants of his country. Such faith characterized the great grandparents of us all. Illiterate as most of them were, their faith was a sort of instinct, which enabled them to readily detect religious error, as well as what was not in keeping with the moral law. They "lived by faith." It regulated their conduct, their judgment and dictated—always rightly —all their decisions.

The same can be said of millions who, in the early centuries, loved Christ enough to give up their lives rather than their faith when put to a test. They were not well instructed in the different truths of faith as you are, but they ac-

cepted cheerfully and humbly what those taught them who were agents of a divine Church. What is more, they felt more realistically than we do the intimate union they had with Christ through grace and the Heavenly Father, Whom they had to love and serve as His children. Believing themselves to be tabernacles of the Holy Ghost they would allow no defilement to enter their souls.

(2) When we reason about matters of faith we show by our attitude and action that we may entertain doubts about such matters. During the Civil War days a Southern priest tells how he was called to the bedside of a non-Catholic soldier at the point of death in a Catholic hospital. This man had become so impressed with the simple faith and the beautiful life of his Sister-nurse that he wanted to die in her religion.

Since the priest had very little time to instruct him, he examined him only on the few things which every adult must believe before receiving Baptism. The priest asked the dying man whether he believed in the Holy Trinity. He answered that he did not know, and then he turned to the Sister and asked whether she believed in that truth. When she answered in the affirmative, the man said, "Then I also believe in it."

The real Catholic never has any trouble with any of the teachings of His Church if he whole-heartedly subscribes to the belief that what she teaches and, therefore, whatever it be, must be true. Arguments supporting the divine doctrines are helpful towards the strengthening of our faith and enable us to defend it when it is attacked or questioned by our friends or neighbors. But since "God wills that all men be saved and to come to the knowledge of the truth' (1 Tim. II, 4), all that is actually needful is that they recognize an infinitely good God, desirous of sharing His happiness with us, an infinitely loving God Who came down from Heaven in the capacity of Savior, of Teacher, and Who founded in this world a supernatural kingdom in which people were to have citizenship, and through which they would be directed and nourished by supernatural things.

(3) It is quite common for Catholics to ask questions about their faith, not chiefly for its strengthening, but rather because they show an unwillingness to accept the same unless they are supported by arguments from reason, which to them would be convincing.

St. Paul, himself a convert and a great conver-maker, kept before the people only the fundamental truths, namely, those of the Incarnation, the Redemption, the Resurrection, man's supernatural destiny, and how it could be lost by sin. He felt it was more important that people should live the supernatural life. He was ever reminding them that having become children of God by adoption they must live as His children; that having laid aside the "old" man they should put on the "new"; that having foresworn the world they might not live in keeping with its spirit; that the things which they did as pagans should not even be "known to them as Christians"; that they should have only one mind in relation to religion and conduct, that was "the mind of Christ Jesus."

In such manner all Catholics

should live and act today. They should have the mind of the Church which is the mind of Christ, and regulate their conduct according to that mind, no matter how differently their friends or neighbors might think and act.

Christ tells us that we cannot love both God and mammon; that we may not love the world because it is our duty to live with God. As followers of Christ it is our duty to live according to His standards, and thereby to be "the light of the world," attracting others to our better way of life and influencing them to adopt it. If we ourselves follow the standards of the world we only give encouragement to those who are now indifferent to religion, and keep them away from the Church. They reason wrongly (but with some excuse) when they ask themselves "Why should I, against inconveniences and difficulties, become a Catholic if Catholics live no better than I do at present?"

Union with God

April 3

We have seen that our faith does not deserve the name unless it be active for our own growth in love for God, for our sanctification, and for the drawing of others to God. If through the possession of sanctifying grace God actually dwells in our souls, how can we live (1) unconscious of the fact; (2) without communing with Him constantly; and (3) without great care not to offend Him?

(1) You would have been more habitually conscious of God's presence within you if your parents had daily reminded you of it from the time you could understand simple language. You probably received your first instructions about God entering your soul when you began your preparation for first Holy Communion, yet from the day of your Baptism the three Divine Persons really and actually dwelt in your pure soul. Because the generality of children were not so instructed through their early childhood on the personal presence of God in their souls, they grew up with the erroneous notion that only through Holy Communion does God the Son pay a passing visit to them.

Just as we can have a cold belief in the Incarnation, without reflecting on the infinite goodness of God, and in the Redemption, without pouring out our heart in gratitude, so we can believe in the truth of God's indwelling in the soul, and in the fact of Christ's personal visit to us in Holy Communion without an outpouring of our heart's love in return for such intimate love displayed by Him for us. It all adds up to this, that we can perform works of piety without having a lively faith because we seldom reflect or meditate, and do not nourish our faith by spiritual reading.

(2) If, when in the state of grace, God lives in the tabernacle of your soul as truly as Jesus dwells in the tabernacle of your parish church, how is it that you seldom turn your thoughts to Him, commune with Him by spontaneous prayers and aspirations of love? It shows that God, Who does not need you for His happiness, is a thousand times more interested in

your welfare than you yourselves are.

You should need no other argument in proof of your soul's worth than God's intervention in its sanctification and salvation. He so loves it because He made it for Himself, because it reflects His own image, enjoys His own divine life. He doesn't want you to deliver it to the devil, or even to have you prize it less than the whole world. He wants your heart to be pure, so that you may see Him more clearly even on earth. He wants all your love for your own eternal sake, and you cannot love Him with your whole heart, if most of its love goes out to the world, to things that are harmful to your soul. His is a disinterested love and merits more serious consideration. Because of His personal presence within you St. Paul tells you that you should "pray without ceasing."

That can be done without effort. You simply do for His sake everything that is not sinful, offering to Him your work, your recreation, your rest, your meals. All this requires only the expression of your intention to do "all for Him."

(3) If you were truly conscious of God's presence in your soul, you could never offend Him in His very face. Your prayers would be fervent and interesting instead of cold and dry. You would be truly humble and, therefore, would cheerfully accept the trials, hardships and sufferings and misunderstandings with which the average life is so full. These things would be borne for love of the God Who sends them, in order that you might make of them stepping-stones to bliss eternal.

Many people pray for detachment, but do not want it; they pray for a "clean heart," but feed it with reading unclean; they know the purpose of Lent, but seek to be excused from its insignificant hardships. You must analyse what you say to God in stock prayers, lest you may find yourselves to be speaking dishonestly to Him.

No heart that has given itself to God has ever been disappointed, because God always floods it with happiness. But how many hearts have been broken by other loves, especially if, in their pursuit, God was driven out of the heart?

Infinite love bestowed on us by God will always be a mystery to those who make light of their own soul's worth and destiny. The wisest and most consistent person is the one who makes a life profession of loving God, and of promoting His cause by the practice of spiritual and corporal works of mercy.

When I was a boy it was considered not only safe, but honorable to create an estate, so that almost all men of standing wished to add to their possessions, and felt a certain dignified honor in prospering.

But now one must apologize for any success in business as if it were utter violation of the moral law, so that today it is worse to seem to prosper than to be an open criminal.—Socrates, c. 400 B. C.

Some one with a lot of experience has defined a filing cabinet as a hiding place for correspondence.—Thomas A. Lahey, C.S.C.

Book Reviews

A Manual of Canon Law, by Very Rev. Matthew Ramstein, Terminal Publishing Co., Hoboken, N. J., 1948, pp. 768, $10.00.

The author is the Very Reverend Matthew Ramstein, S.T.Mag., J.U.D., of the Order of Friars Minor Conventual. This Franciscan in black recalls a Conventual classmate of my first year at the Apollonaris in 1907-1908 who like Father Ramstein was strikingly judicious. Our author proved himself judicious in bringing out this Manual in the fall of 1947 and then publishing a revised edition late last fall. The volume has handy bulk with 768 pages; yet it omits nothing that the ordinary priest is likely to be in search of, such as a comprehensive treatment of each of the seven sacraments together with the other parts of the Code dealt with in proportion to their ordinary pastoral importance. The introductory part of the volume with its 87 pages gives a real background for the study of contemporary canonical legislation. The bibliographical part in the way of general and special treatises in Canon Law lists 258 post-Code works in English and in addition gives some 1,200 articles and consultations from American clergy reviews.

The author contends that his Manual should prove adequate for priests desiring no more than a working knowledge of the Church's laws; and if a priest here and there wants to travel further afield canonically, the bibliography will be a sure guide. And Dr. Ramstein could have added in all modesty that priests in search of sermon or instruction matter, can find it in almost any one of the five books, and in very many of the chapters of each book. For instance, the Introduction on "The Principles of Public Church Law," is calculated to give Catholics through the interpretation of the priest a true notion of the Church's legislation, not a collection of lodge by-laws but the public enactments of the only true world-wide and imperishable society; Part Two of Book Four, "The Beatification and the Canonization of the Servants of God," could furnish topics for a whole Lenten series of talks on Full Grown Souls as Tested Out by the Church.

Amendments Suggested

I would suggest a few amendments in phrasing or doctrine. Why not refer to marriage as a divinely instituted juridically perfect society contractually entered into; to divisions of marriage, as sacramental, sacramentalized, natural and legitimate; to the Code Commission's interpretation of Canon 893, No. 1, and No. 2, on November 24, 1920, Acta XII, p. 575, as really an interpretation of Canon 14 of the Code when there is question of reserved sin. No. 1, No. 2 of that Canon 14 says that strangers are subjects of local law when that law is concerned with a breach of spiritual peace, or the public order. And the query was do strangers or transients come under the reservations of Canon 893, No. 1 and No. 2; and the answer was that they do.

So why try to make this a reason for reading the interpretation of the former law on reserved sins into the present law; no canonist, as far as I know, has contended that censures under Canon 2247,

No. 2, allow any exceptions; and that canon says that a person can go out of his own territory and obtain absolution from a local censure, even if he goes for the purpose of getting absolution. This couldn't be done under the former law; yet Canon 900, No. 3, uses the same sweeping language; so why any exception?

The reason alleged is the false philosophy of law underlying the interpretation of the former legislation; the former law made this impossible but not for the reason that priests in the other diocese had no jurisdiction over the person. It was because the lawgiver wanted the reservation to remain if the person went out of the territory merely to get absolution. Persons about to get married can get absolution from reserved cases in their own dioceses, and those house-bound; because the lawgiver, that is, the supreme lawgiver, wants local reservations to cease in that case, so also does he in the case of Canon 900, No. 3.

Only the Code Commission can declare that a person having committed a reserved sin in his own diocese and going into another diocese for absolution only, cannot be absolved from that incurred reservation if the diocese he goes into has the same reservation. All the Code Commission has said in its decision of November 24, 1920, is that a stranger comes under the reserved sins of the diocese where he actually is; but that can only mean in view of Canon 900 that he commits a reserved sin in that same non-diocese of his tarrying and seeks absolution there.—Very Rev. Joseph P. Donovan, C.M., J.C.D.

Just For Juniors, by Reverend Gerald T. Brennan, Bruce, Milwaukee, 1948, pp. 128, $2.00.

FATHER Brennan has the great gift of knowing how to write for kids. He has already proven that beyond cavil in other earlier works. This one measures up to his standard, his very high standard. Recommended to you for your own talks to juniors, or for gifts to your faithful Sisters, or for the nephews and nieces who must be remembered at Christmas, Easter, and family nativities.—O. B. J.

Tumbleweed, Eddie Doherty, Milwaukee, Bruce, 1948, pp. 203, $2.75.

THIS is far from the sort of book one would expect from the Eddie Doherty who calls himself a hardboiled newspaper man in New York and Chicago for a lifetime; it is all the more attractive for that reason. It is his story of his wife's career and character, that wife being the noted Catherine de Hueck, the Lady of Friendship House. And what a story is hers, from the days when she was reared as a princess in Czarist Russia, through a couple of wars, imminent death from tuberculosis as well as from armed enemies, the Reds among them, through things like condemnation to starvation—death, escape at the last moment, impoverishment and enrichment by her own efforts, then deliberate surrender of wealth to live a life of consecrated poverty with and among God's lowliest poor—that is a career and a life-story that loses nothing as Doherty tells it.

There are thrills enough here recorded—and one gets the impression that there are lots more that are not here set down—to

make the reputation of half a dozen novels. More seems to keep happening to Catherine than normally could happen to ten people, and through all her adventures, one thing is salient, and that is her constant trust in Providence which could always be calmly trusted to see her through; and He did! There is a moral to the story, too, though probably the author was far from intending one, Grace of God.—F. J. Mueller.

Father Dominic Barberi, by Dennis Gwynn, Desmond Stapleton, N. Y., 1948, pp. 254, $3.00.

FATHER Dominic usually gets only a few pages in modern history; one thinks of him fittingly with Cardinal Newman, whom he had the supreme happiness of receiving into the Church. We say "supreme" advisedly; for as Gwynn makes abundantly clear, Father Dominic had no ordinary vocation to the (for him) foreign mission of England.

Like the boy Samuel, and with as little knowledge of what the call could mean, Father Barberi heeded an imperious summons. One would say, humanly speaking, that this rough peasant who stumbled over English and misjudged most of the meaning of the Oxford Movement, had nothing to contribute. It will always be a mystery to this reviewer how Father Dominic's superiors had the foolhardiness to send him there; and his mission with its significant success will always be a beautiful glossa on St. Paul's text how God uses the weak to confound the strong.

Newman, struggling up and out of the valley of dead bones, sought some sign of the vivifying Holy Spirit. Rome, to him, was only too mortal itself. Of the Church he wrote, "If they want to convert England, let them go barefooted into our manufacturing towns—let them preach to the people like St. Francis Xavier—let them be pelted and trampled on, and I will own that they can do what we cannot. I will confess they are our betters, far."

And God sent Dominic, who preached in the manufacturing towns, who was pelted and almost trampled upon. Newman came finally to own that "they" *could* do better; he confessed their Catholicity and embraced it—as we well know.

As for Professor Gwynn's treatment of this subject, one can say that it leaves little to be desired. The present volume replaces, if that is not too strong a word, the previous **Life And Letters** by Father Young, C.P., and the **Life** by Father Divine, C.P., both of which are, if basic, now rather difficult to obtain. True there are dull stretches here and there where one would rather see compression, but this is a minor failing. The man is revealed in his magnificent faith and subsequent simplicity.—G. J. G.

Behind That Wall, by E. Allison Peers, Morehouse-Gorham Company, N. Y., 1948, pp. 181, $2.50.

THIS book is the result of a series of broadcasts over B. B.C.—a circumstance which makes one long for something similar in the United States. Bad cess to Soap Operas and the like! The work has both the advantages and disadvantages one would expect from its inception under the auspices of a radio company! It is

popular, sometimes shallow, easy to comprehend, legible, and all too brief.

Almost everyone knows that Peers is an authority on the Spanish mystics but one must remember that here he cannot exercise that authority; he is crippled by the audience. He cannot go very far into the life and living faith of a Teresa or John of the Cross without risking being dialed off. Substituted "An Introduction to Some of the Classics of the Interior Life," the book can barely serve as introduction. It does what it can; but it remains all too slight for a medium other than radio. Its bibliographies recommend it most of all to our readers. —H. H.

Talks on the Commandments, by Arthur Tonne, O.F.M., Didde Printing Co., Emporia, Kansas, pp. 130, $2.00.

THIS is the fifth in Father Arthur's series. There is a sermon here for each Sunday in the year, together with All Saints, Immaculate Conception, and Assumption. Each sermon starts with a story. Good clear type, bound in fabrikoid and plastic rings; topical index included; very practical especially as first-aid at the last minute.

Our Lady Of Fatima, by Father Joseph Delabays, Benziger Brothers, N. Y., 1948, pp. 197, $2.75.

OF the making of books on Fatima there seems to be no end. The end must come, yet it is not in sight so far. Here is another. And, we would add, like the others well-done. Each book seems to be able to stress something different, throw some light on still another angle of the greatest event of our time. Each will make its special appeal to one devotee rather than another. We welcome them all.

Still the reviewer's task is by no means lightened. He finally becomes bewildered by it all, forgetting what he has read before, what he comes upon that is new, how one book differs from its predecessor—if it does.

This one strikes us as having an eminent note of practicality about it; it contains various devotions and prayers, including novenas; it adds a somewhat detailed account of the spread of devotion to the Immaculate Heart of Mary, recounts several large pilgrimages, and cites instances of marvelous cures.—R.D.

At the End of the Santa Fe Trail, Segale, Bruce, Milwaukee, 1948, pp. 298, $3.00.

THIS reprinted and edited journal recounts the story of only half a long life. The writer and the central figure of it is Sister Blandina who made that name known and famous in the Southwest from 1872 to 1892. An Italian by birth, she came young to this country, entered the Sisters of Charity in Cincinnati and started to teach school. To her amazement, she received orders to travel to Trinidad, in the winter of 1872, alone; the degree of her astonishment at the marching orders—and her submission to the decree of obedience—may be measured from the fact, as she records it herself in this spasmodic diary she kept for the benefit of her sister, Sister Justina, that she thought Trinidad was in Cuba.

But she made her way, after varied adventures, to the Colorado

Trindidad. From there she was missioned to Santa Fe, and there is the most interesting part of her life. She found her way into astounding things, in the rough and often dangerous life of the Southwest in her day. But she took it all in stride, whether it meant nursing a leper, or building a parish school without a cent to pay the costs, or confronting and facing down the redoubtable outlaw, Billy the Kid, when he had announced his intention of scalping all four doctors in the town, or by way of climax, telling off William Seward, Secretary of State, refusing to shake his hand because it had penned Mrs. Surrat's death sentence.

She was associated with one hospital after another, generally largely of her own building, and impressed herself on the life of every community in which she lived. Yet, the western phase of her life is not half the total of it. She was recalled to the motherhouse in 1892, and then spent most of the remainder of her long years in social work, mostly among her beloved Italian people. She died only in 1941.

The journal is simple and plain, evidently meant for only her sister ever to read; it is artless and naive to a high degree; all the more interesting and inspiring for that.—F. J. Mueller.

The Negro American, by Rev. T. Gillard, S.S.J., 4th edition, Cincinnati 26, O., Catholic Students Mission Crusade, 1948, 75 cents.

THE best recommendation possible for this book is that it is brief yet comprehensive enough to introduce the average priest and seminarian to the most promising mission field in America.

The statistics it provides are startling. Of the 14,000,000 Negroes in the United States more than half belong to no church whatever. Scarcely 350,000 are Catholics.

The book attempts to outline briefly the missionary attempts from which this Catholic segment has resulted. Early chapters on Africa and slavery provide the proper background. And the unusual problems the Negro faces economically and in education bring the discussion into the present.

It is to be regretted, however, that joined with the excellent survey of the missionary effort exclusively Negro a full chapter has not been devoted to a passing description of the Catholic interracial movement.

More useful too than the list of Religious communities engaged in Colored work would be a list, however incomplete, of dioceses and communities into which Negro vocations are welcomed.

This is not to underestimate, however, the generous amount of useful information the book contains. The list of Negro priests in the U. S., for instance, arranged according to diocese and community, is extremely helpful. And the discussion outlines and bibliography are alone worth the purchase price.

Originally published in 1934, this fourth edition brings the book up to date with 1948 statistics gathered by the Josephite Fathers. It is undoubtedly the best introduction of its kind on the market.—John G. Nolan.

Some people have no respect for age—unless it's bottled.

Continued from page 166

what end? Winchell, to put the most benign interpretation on his actions, meant to brand the artist as a member of the barbaric Nazis who so brutally persecuted his own people. The connection is indeed quite tenuous; the good accomplished, in stirring up wild hates and bewildering fears, completely beyond our ken.

"If we are going to apply the political test or the past-performance test to our musical artists," say the Los Angeles **Tidings**, "then let us have a housecleaning." What about Paul Robeson who turns his concerts often enough into mere political rallies? He has sung before Stalin and actively identified himself with Communism, sent a son to Russia to be educated.

Suppose we Catholics who have suffered and are suffering so much at the hands of Stalin were to stage a like demonstration?—"You'd see all kinds of 'Civil Liberties' groups spring up all over the country and we'd be told that tyranny was raising its ugly head, etc." Thus **The Tidings**. And our thanks for the bit of good hard common sense.

Maybe some people are so blind to the future simply because they are so enraged about the past. Hate keeps their heads turned back like Lot's wife's and they miss the import of the present and the future.

Budapest and Walla Walla

IT strikes us that there has been little enough said by way of sympathy and protest about Cardinal Mindszenty except of course in the Catholic press. Not that the Cardinal would care; he is working for an imperishable crown and, humanly speaking, he appears about ready to grasp it. But we have been somewhat discouraged at the apathy of the secular press which as so often today really doesn't know what it is all about! Pallid and bloodness reports in the great news outlets—which content themselves with saying, "It is alleged that the Cardinal did so and so . . . "; "Hungarian government reports such and such . . . " — thoroughly discourage us. It would appear they lack the guts to label these things arrant and vicious falsehoods, or, what is worse, do not care. **Time** incidentally won our gratitude for calling a hammer and sickle a hammer and sickle. There have been a few others, too.

What bothers us most is the apparent failure to recognize that the issue is not a mere internal dispute between a churchman and his government in Hungary but a struggle to the death between Christian values and Communism in Walla Walla as well as in Budapest.

Then too there comes the sorry reflection that there are Protestants so badly confused as to basic values that they would welcome any defeat of a Catholic or a cause at the hands of anyone, be he also an enemy of theirs.

Recently we had dinner with an agnostic Englishman who has just come over here to retire. During the course of the evening he remarked that he now sees that the great question before the world is: Who will win, the Catholic Church or Communism? Apart from the practical angle what Catholicism as

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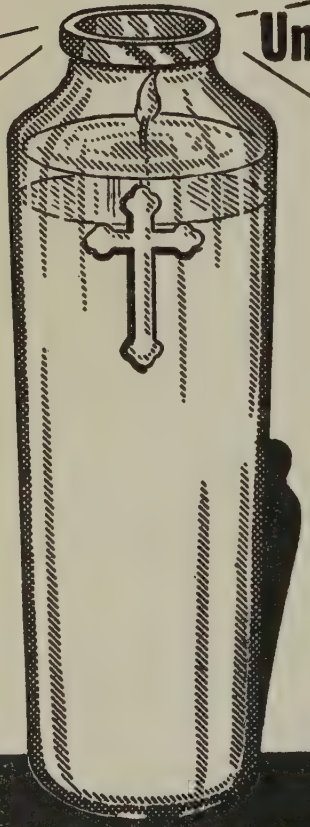

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a church can do against a nation armed to the teeth ("How many divisions does he have?" Stalin asked concerning the Pope) we think our friend took altogether too narrow a view of the struggle. "Where does that leave you?" we asked. He couldn't say.

We tried to point out that the issue is rather the Western way of life, inspired radically by Christian concepts, against a neo-paganism espoused by the current statism of Russia; that he should find his own interests identical with ours since what he holds dear is best defended by the Christian views of man, his nature and destiny.

It is too early to say that we made our point. But we thought later of the confesssion of Einstein, "Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom." Himself an agnostic, he continued, "I am forced thus to confess that what I once despised I now praise unreservedly."

It is precisely the same situation in the case of Russia.

Blind Leaders

IT is rather discouraging to see so many of our Protestant Brethren deserting not us so much as our traditional standards once held in common in spite of dogmatic differences; but it is only more evidence of the centripetal forces op-

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erating within Protestantism, further evidence of its inability to keep united against the onslaughts of the modern pagan.

When some 279 leading ministers and even rabbis of New York State sent in a petition for voluntary euthanasia we were shocked; no other word suffices. The petition was sponsored by the Euthanasia Society of America.

It reads in part: "The ending of the physical existence of an individual at his request, when afflicted with an incurable disease which causes extreme suffering is, under proper safeguards, not only medically indicated, but also in accord with the most humane and civilized ethics and the highest concepts and practises of religion."

Under the plan asked by these misguided ministers the sufferer submits a petition signed by himself and his physician which, in turn, is submitted to a court. A committee appointed by the court investigates and decides on the case. We don't know what is to be done if the sufferer can no longer sign petitions but we have a pretty good idea that the obstacle is not insuperable! Nor the patient, for that matter.

Just here lies the practical weakness, apart from the horrible violation of all sane thics. As Msgr. McCormick, presiding judge of the New York Archdiocesan Tribunal, pointed out, "If the bill for voluntary euthanasia is passed, the next attack will be for the legalization of compulsory euthanasia."

Some three or four years ago it was, that Bishop Barnes, Anglican Bishop of Birmingham, advocated "easy death" for defective children and sterilization of the unfit. Problem children grew up, he said, to create family problems and "consequently a scrub population was appearing." It was the same way he said (in a lovely figure) with scrub cattle when herds are allowed to breed at random.

One asks: "Why stop at children?" The bishop was seventy-one when he made his remark; one would think he could see further implications! If personal prejudices stopped him short, one need not think that personal likes and dislikes will interfere with the impartiality of a supreme state. It didn't hinder Hitler who knew what to do with the old and the sick. It will never interfere with the one on top who can easily see in his superior wisdom who are and who are not necessary.

"Under proper safeguards" the bishop saw no problem. What safeguards can he possibly be prattling of when he has just sought to smash the ultimate safeguard: the dominion of God over His creatures?

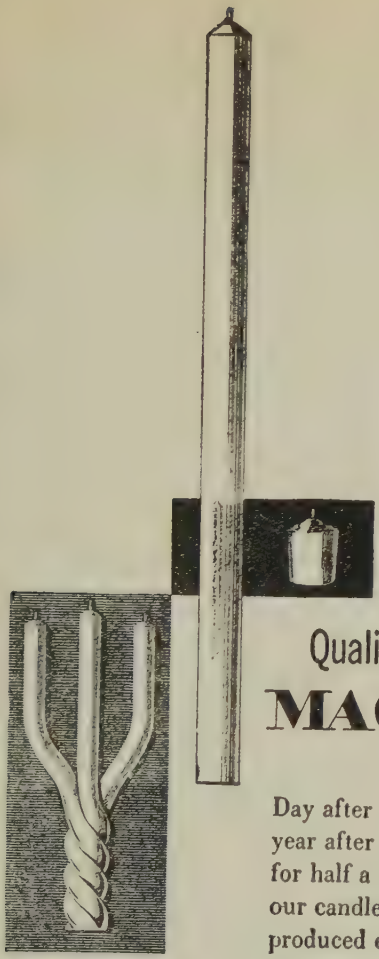
Shame!

FROM Mrs. Eleanor Roosevelt's syndicated column of January 19:

"I am in receipt of two interesting communications relative to a column I wrote about the imprisonment of Cardinal Mindszenty.

"What I was trying to say, of course, was not that the Cardinal was an altogether admirable man, but that it is stupid of the Communists to imprison people where it can be said that they have been imprisoned because of their religion.

"One correspondent, a man who edits a publication that claims to



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be completely factual, writes that the arrest is not a matter of religious persecution, but of opposition to progress. He claims that the Cardinal is a reactionary, if not a Fascist, and a notorious anti-Semite.

"He also says that every fair-minded correspondent in Hungary would bear him out in his assertion that the Cardinal was the main opponent of the general welfare of the Hungarian people. Cardinal Mindszenty controlled a million acres of land, says my correspondent, for the Roman Catholic Church was the largest landowner in Hungary; therefore, the Cardinal opposed all agrarian reforms and opposed the separation of church and state.

"All these facts, if they are true, would point to the conclusion that the Roman Catholic Church in Hungary seems to have some of the failings that have brought the Church into difficulties in other parts of the world. This is no criticism of the Church as such; it is only the result that follows when any church anywhere ceases to be a spiritual power and becomes a power politically and materially."

It makes us suspect that this dear confused woman is relying too heavily on George Seldes' discredited dope-sheet **In Fact**, and circulars of like type. Was he her correspondent—"A man who edits a publication that claims to be completely factual?" Sounds that way.

It would also explain her cockeyed stand on Archbishop Stepinac and Bishop von Preysing; on Catholic children and public-school busses; perhaps even her endorsement of **The Nation** with its anti-

Catholica vs. the Brooklyn School Directors.

Galileo?—Voltaire? Then Garibaldi?

THEY tell us that Donald Culross Peattie is really a nice old fellow and quite a distinguished naturalist. If that's the case, we wish he'd stick to the natural sciences, where he is allegedly competent, and stop messing in history. His effusions as carried in **The Reader's Digest**—of which he is a Roving Editor—can only serve to exacerbate Catholics and mislead everyone but the most careful customer.

A few months ago it was Galileo. Last month it was Voltaire. Do we descry a pattern? Could we predict a profile of Garibaldi as the next of his fascinating inventions?

He couldn't have read very far in his Britannica before surmising that Voltaire would be about as popular with Catholics as Julius Streicher with the Jews. One of the Frenchman's most celebrated sayings, referring to the Church, said "Crush the infamous thing."

When will the staff of **The Digest** learn that Mr. Peattie is using their magazine as a vehicle for special pleading against the largest religious minority in the country? Why he singles us out for these indirect attacks we wouldn't know. Why not the Jews for instance?—or the Presbyterians?—or the Christian Scientists?

We wouldn't mind so much if Mr. Peattie were impartial with his

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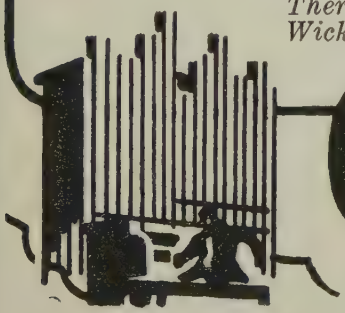

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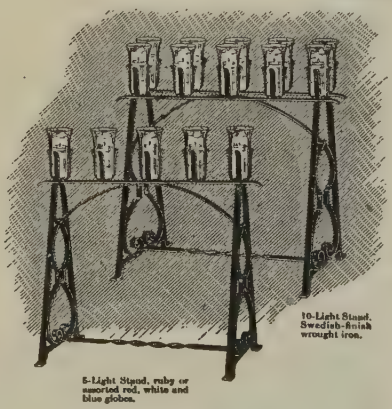

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favors. Try as we may to be charitable, as we read his biographical vignettes, we can't escape the feeling that he's a wonderful naturalist strayed into the wrong pasture.

Progress in Georgia

ACCORDING to Mr. Hugh Kinchley, editor of **The Bulletin** of Augusta, Georgia, when the Georgia Layman's Association was founded, it had to write about a hundred letters a month to editors guilty of gross ignorance or inexcusable bigotry in their writing and reporting about the Church. Nevertheless, the Association carried on with charity, patience, and intelligence.

The fruits may be measured by the fact that during all of last year they had to write only four letters, and those against syndicated rather than locally-written material.

A high point in his career, according to Mr. Kinchley, came when the Baptist Pulpit Association wrote asking the Georgia Layman's Association to recommend them a Baptist minister!

With the Catholic Press

FATHER Donald Nealis, C. P., Business manager of **The Sign**, reports that his magazine celebrated Catholic Press Month with the largest print-order in its 28-year history—197,000 copies. A Christmas campaign increased subscriptions by 30%.

Our Sunday Visitor's Church-Support Issue circulated over a million copies this year.

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empting non-profit religious, labor and other publications, it would probably cost the entire Catholic Press an annual million dollars, if not more.

Information doesn't carry advertising, so it doesn't have to give circulation figures for the benefit of nosey people like us. According to **Information's** General Manager, Mr. James F. Kane, it's still "fast-growing," now retailed by more than 700 pastors.

First Catholic publication in this country was started, 1809, by Fr. Gabriel Richard in Detroit. It soon folded. Next came Bishop England's **Miscellaney** in 1822. He needed 300 subscribers to stay solvent. After six months, he had less than 150. It wasn't until 1826 that he reached his goal and the paper survived, substantially, until 1861.

According to **Information**, each Catholic buys six secular publications before he takes a Catholic one.—"To 140 million Americans, secular editors peddle 285 million copies of magazines and newspapers. Every American buys each month at least 3 copies of **Life, Cosmopolitan, Post,** etc.

By Way of Exception

SPEAKING of inter-credal relationships, we read lately that down in Greenville, South Carolina, fifty Protestants and Jews raised $13,000 toward a new Catholic school in the town. Their ultimate goal is $25,000.

The emphasis of the appeal was on the saving to taxpayers of $300,000—estimated cost of the school.

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This is a fair and cogent argument, but still it takes an open-minded Protestant to see things even that way. Too often, our neighbors show themselves willing to undergo any expense if only our youngsters can be got out of the Catholic schools and into the "Protestant system," as we have heard the public schools called. Least of all are such people willing to perpetuate our system through any cash contributions of their own.

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The Guild of St. Paul

Several times in the past **The Priest** has carried notices of one kind or another about The Guild of St. Paul and has usually received inquiries in return. Hence our readers wil be interested to learn that the work has been written up in pamphlet form by Fr. Nienaber. Write to the Guild of St. Paul, 501 West Short Street, Lexington, Kentucky, for full details on how to follow up your convert and strengthen him in the Faith, how to guide his first sometimes uncertain steps.

The 1950 Census

IN a recent issue, **The Catholic Digest** had a good article on the forthcoming federal census. We're not too sure of the Protestant position, but we Catholics are anxious for a precise religious tally and the Jews are just as anxious to keep their numbers unknown. Why, we don't know; but so far, they've had their way. No question on religion has ever been included in a general census.

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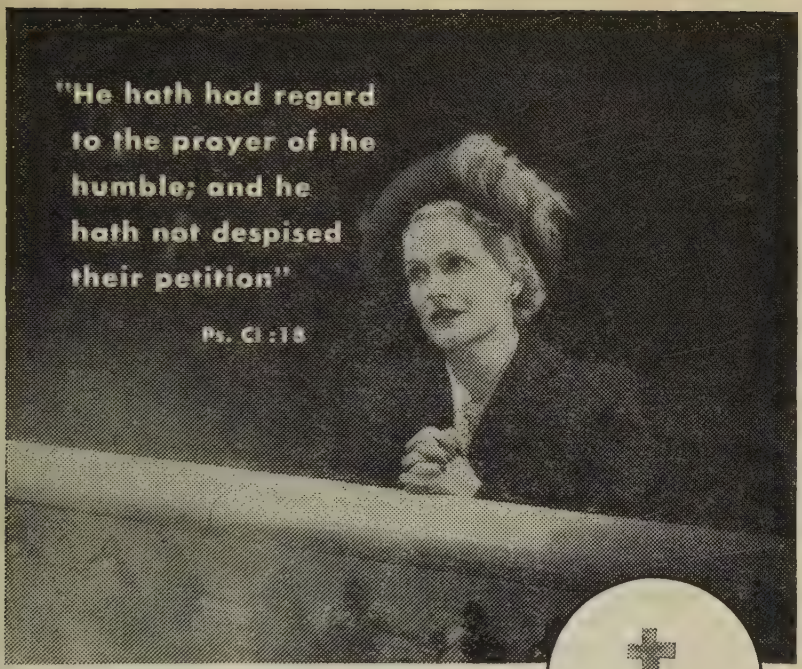
Dr. David Goldstein is of the opinion that thousands of Jews have been smuggled into United States territory during the past ten years or so—and we have no objections, of course, for probably quite as many Catholics, and Protestants, have made their entry in the same devious fashion.

A 1947 report shows 4,770,647 Jews in this country, but **The American Israelite** declares that these figures are too low—"obviously misleading and incorrect."

Further, "An attempt on the part of the Protestants and Catholics to learn the numerical religious status of our country, by authorizing the addition of a query regarding religious affiliation, to the many questions asked by census-takers every ten years, was blocked by American Jewry's official statistician."—Dr. Goldstein tells us he has this on high authority.

According to the authors of **The Digest** article, such a census "would show the numbers who profess a belief in God, but who do not attend a particular church. . . . would afford a more accurate picture of religion in the United States because the age and background of the individual would be indicated in relation to his beliefs. . . could prove that the majority of the people have not turned away from God (and) would aid the practical functioning of the religious bodies."

In a word, it would clearly demonstrate the religious character of the country as a whole—a demonstration, apparently, that would not be welcomed by certain individuals influential in our Government.



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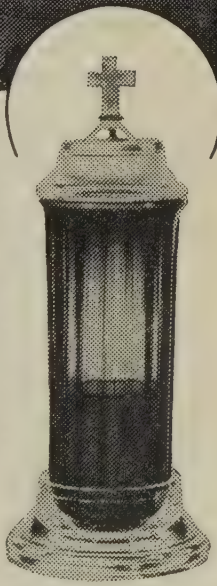

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Editor:

FORTY years ago, only half our Catholic children were attending Catholic schools. Today we have about the same proportion and are turning away many who apply.

It is the belief of the undersigned that this condition can be improved notably within a decade and almost completely remedied in a generation.

Correspondence is requested from persons who are interested, who can get their ideas out of a rut, and who are willing to examine their conscience in the matter.

Henry D. Buchanan
Box 237,
Ysleta, Texas.

'Wagging His Tail'

Editor:

YOUR little note on dog cemeteries makes me realize that Waugh's deliciously bitter portrait of The Happier Hunting Ground in his latest book **The Loved One** is not so very much exaggerated after all. But he has some good touches that I would like to call to your attention and your readers'.

With regard to "religious" ceremonies, H.H.G. includes several unique features: "At the moment of committal a white dove symbolizing the deceased's soul is liberated over the crematorium . . . And every anniversary a card of remembrance is mailed without further charge. It reads 'Your little Arthur is thinking of you in heaven today and wagging his tail.'" This is what the "mortic-

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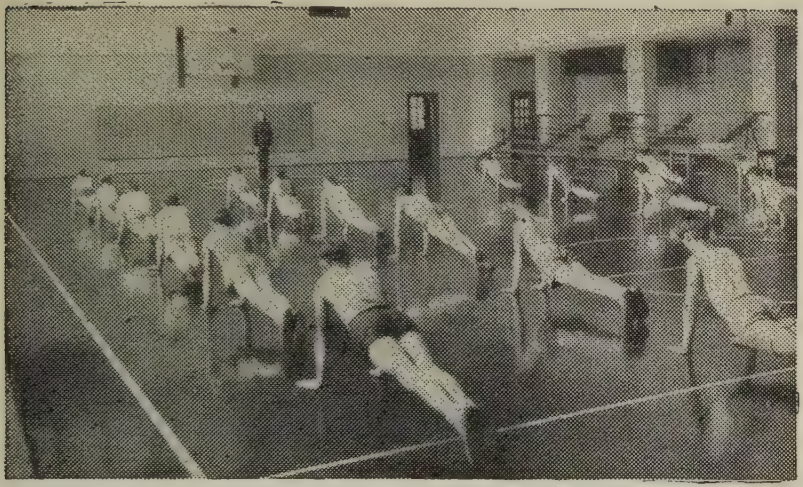

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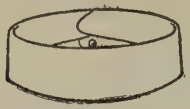

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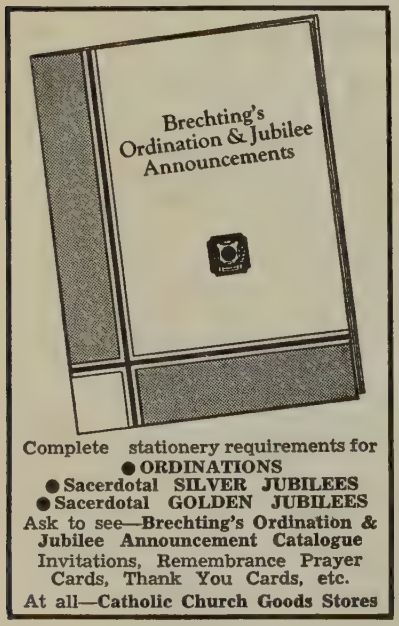

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Correspondence

ian" promised one of his prospective clients.

Waugh mentions the burial of a "canary over whose tiny grave a squad of Marine buglers had sounded taps" and the scattering of the ashes of a tabby cat over Sunset Boulevard. At a funeral "with full honours," the coffin of an Alsatian was lowered into a flower-lined tomb while the Reverend Errol Bartholomew read the appropriate verse, "Dog that is born of bitch hath but a short time to live and is full of misery"!

Incidentally, I liked your review of this book though I think the reviewer may have slighted the value of the insight it gives us into the emptiness of the modern cranium.

Sincerely,

J.C.T.

Contacting Protestants

Editor:

SEVERAL people have handed me copies of **The Converted Catholic** and I would appreciate a copy of the character-sketch of the apostates who publish it. Said publication seems to find its way into a large law office so frequently that I suspect that they are on the mailing list. All members of the firm are non-Catholics but the stenographer is a convert. A deflation of the editors would seem to be in order.

I suppose that you are familiar with that other anti-Catholic publication **Liberty** "a magazine of religious freedom." An attorney in my parish gives it to me and says that he feels sure that every attorney in this part of the country receives it gratis.

When a local radio station or a

publication of some kind needs a word of encouragement for having put out something on the Christian side of things I always write them in this vein: "I am writing you in the name of myself and the 400 inarticulate families in my parish who feel as I do, etc." I feel sure that I can speak for every priest in America who has not yet written you about the idea of a National Bureau of Information. Sure we are all for it. With the organized campaign of anti-Catholic propaganda flooding the country, I believe that we have an obligation to use every means at our disposal to defend the Church. And what an effective means that would be. Surely every pastor would gladly pay whatever fee would be necessary to help maintain such a National Bureau. What are we waiting for?

It is not to be wondered at that those outside the Church entertain such strange ideas about its teaching and practice. It would be interesting to know how many public libraries in America are without a single Catholic publication. A librarian in a large city told me that her library had every religious paper printed (including every Communist publication) but not one Catholic paper or magazine. And this city was about 35% Catholic.

Have you ever attended the funeral of a prominent Catholic when the church was filled with educated non-Catholics? What effort is made to send them home with a sympathetic understanding of the Mass? It is so easy to do so. A leaflet Missal can be put in the hands of each with a brief explanation of what we are about to do. I mean a

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Correspondence

leaflet Missal containing the Mass on the day of burial. We do that as well as follow the same routine on the occasion of a Nuptial Mass. The reaction is wonderful. Many come in and want to buy the booklet so they can take it home and study it.

Sincerely yours in Christ,

James Coleman

Church of St. Kevin
Minneapolis 6, Minnesota

Toward the Prodigals' Return

Editor:

ANYONE who has ever read a copy of **The Converted Catholic** knows the feelings that come to a priest's heart as he realizes that the articles he is reading were written by men who once loved the things he loves. If these are the sentiments of the human heart—what must be those of the Sacred Heart?

We should like to hear from any priest or major cleric who would be willing to offer the recitation of his Office once a week—first of all, in reparation to the Sacred Heart for all the offenses committed against Him by this publication; and secondly, in petition for the conversion—or, should we say—the "return home" of the men who write it.

We'd like to have at least one priest for each day of the week. If you'd like to join us, just send a note, indicating the day you've chosen, to

Sincerely yours in Xto.,

Caesar G. Orrico

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